Moore & Geo
1903
400 Edwards

THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, MAY 29, 1902. Number 22.

The Price We Pay.

FREEDOM ever was dearly bought,
By gold and silver and lives of men;
In travail of soul her gifts are sought,
In perilous marches by moor and fen,
By the desolate reaches of lonely years,
By the slow, salt droppings of widows' tears,

Ever for freedom the price is great,
And paid must be to the utmost coin,
Who serves at her altars, serves the State,
With beat of heart and with ache of loin,
Nay, and all need, to make men free
Are men bond-slaves for liberty.

Yet who would hold his dearest back,
And who would count his loss but gain,
When, conquering, white on her upward track,
Stern freedom comes, to break the chain,
To light earth's darkness, to light earth's gloom,
To make earth's desert places bloom.

In cold and nakedness and thirst,
In heat and fever and wounds and strife,
We bid her foemen do their worst,
For freedom is heaven, freedom, life,
Whatever the price, that price we'll pay,
And God be thanked for the dawn of day.

—*Margaret E. Sangster.*

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

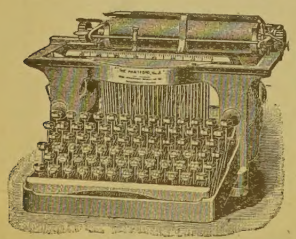
PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

The author of that well-known hymn, "Come thou Fount of Every Blessing" afterwards became very irreligious, rebelling against God and man. While traveling one day a lady next to him, not knowing him, called his attention to the hymn. He tried to change the subject, but finaly burst into tears and said, "Madam, I am the unhappy man who wrote that hymn. I would give a thousand worlds to enjoy the peace I then had." —Ram's Horn.

"NOT CONTROLLED BY A TRUST."

THE

HARTFORD TYPEWRITER



PRICE, $60

Full Standard.
Up-to-date.
Send for Catalogue.
Easy Time Payments.

J. GUNZENDORFER

209 Sansome Street, San Francisco, Cal.

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5378

SCHOOLS.

DIVINITY SCHOOL
— OF —
Harvard University
CAMBRIDGE, MASS.
AN UNDENOMINATIONAL SCHOOL OF THEOLOGY.
Announcement for 1902-03, Now Ready.

POMONA COLLEGE,
CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON, Ph. D., Dean.

IRVING INSTITUTE,
Select Boarding and Day School for Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal
REV. EDWARD B. CHURCH, A.M.,
2126 CALIFORNIA ST.,
SAN FRANCISCO.

Pacific
Theological Seminary
REMOVED TO BERKELEY
Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV. J. K. McLEAN, D. D.
Berkeley, Cal.

The Sabbath Transferred

The Sabbath Question Settled.
Jewish Sabbath and Christian Sabbath Identical. *Price reduced to Clergymen, Sunday School Superintendents and Teachers to $1.00.*
For circulars write to
JOHNS D. PARKER & CO.,
East Orange, N. J.

HOTEL RAMONA
Adjoining Y. M. C. A. Building
130 Ellis Street, - San Francisco
—EUROPEAN PLAN—
First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.
CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to $1.50 per day. Weekly and Monthly Rates Made
MRS. KATE S. HART, Manager.
Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(NearSixth)

G. P. Prechtel { Lena M. Snook } G. W. Keeler

Golden Gate Undertaking Co.

2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

Blake, Moffitt & Towne
DEALERS IN
PAPER

55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

H. Le Baron Smith

The American Tailor

320 Bush Street Above Montgomery
15 per cent to clergymen

Chas. H. J. Truman & Co.

Funeral Directors and Embalmers.

NOW OCCUPY THEIR OWN BUILDING,

1909 MISSION ST.,

Tel. Mission 109. Bet. 15th and 16th.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 29, 1902.

The Re-united Country.

As The Pacific goes to press this week the nation stands close to its annual Memorial Day. More than forty years have rolled around since Southern guns thundered on Sumter, and the men of the North, in response to President Lincoln's call for troops, went forth to battle for the Union. It is thirty-seven years since Lee, the greatest of Confederate generals, laid down his sword at Appomattox, acknowledging the downfall of those principles which he and the States of the Confederacy had so bravely upheld on hundreds of battlefields through more than four years of war. We look today upon a reunited country; and neither in Northland nor in Southland would men care to go back to conditions as they were before the war. Slavery is acknowledged everywhere now to have been a curse. The American people want one nation from the Lakes to the Gulf, from ocean to ocean; and they want it free from the blight of slavery. We go farther now than Abraham Lincoln went, when he said that the nation could not endure half slave, half free; and we say that it could not endure all slave—that there could not be enduring life for it if it were not all free. Slavery, this people see now, was not only keeping the black man down, but it was also keeping the white man down. Slowly, but gradually since the removal of slavery, has the South been coming to its inheritance. When the war with Spain broke out a few years ago, the men who had shot to tatters the Stars and Stripes only a few decades before stood shoulder to shoulder with the men who had upheld that banner in those days of Civil War in planting it in lands where tyranny had long shackled peoples worthy to be free.

Together North and South swept Spain with its trail of blood from the fair island of Cuba, and after such tutelage as seemed necessary handed the reins of government over to the people themselves, free to work out their destiny among the nations of the earth.

Together North and South gave the American republic a foothold on the coasts of Asia, where it has opportunity, under God, to have grand part in shaping the future of the millions of the East just beginning to realize the darkness in which they have been living and to reach out after better things. There is no longer any North; there is no longer any South, as there was some years ago. Today North and South are one; and inseparable they move forward to that great destiny which God, in his providence, seems to have marked out for the nation.

A few years ago men who had worn the blue on every field of the Nation's glory gathered to pay their last respects to one of our old war heroes. He who had conquered at Vicksburg and Appomattox had been called up higher.

For him all life's warfare was over. The monarchs of Europe laid their wreaths upon his tomb and mourned with this whole great nation. Thousands of ex-Confederates flocked to his funeral. Generals Johnston and Buckner were pall-bearers and Generals Gordon and Fitzhugh Lee and others rode with the generals who had fought under the command of the old hero on the bloody battlefields of the Civil War, and laid also their wreaths upon his bier. We thought then, and we think now, that the respect paid that day to the great general who had wiped out slavery and had preserved the union was a prophecy, an earnest of a time when, together, the men of the North and the South would lay the wreaths on the graves of those who wore the blue, and do it in recognition of the fact that it was for them in common that they braved the dangers of the battlefield. Long ago in the South flowers were strewn alike over the graves of those who had fought for the South and against it. It is said that the women of Columbus, Mississippi, were among the first to decorate with flowers the graves of those who died in our Civil War and that they laid the flowers impartially on the graves of the men both of the South and the North. But it required many years for the South to come to a recognition and admission of the fact that their loss was in reality their gain. In 1886 Henry W. Grady, speaking before the New England Society in the city of New York, said: "When Lincoln signed the Emancipation Proclamation your victory was assured; for he then committeed you to the cause of human liberty, against which the arms of man cannot prevail; while those of our statesman who trusted to make slavery the corner-stone of the Confederacy doomed us to defeat as far as they could, committing us to a cause that reason could not defend or the sword maintain in the sight of advancing civilization."

And in 1901 General John B. Gordon, in his lecture on "The Last Days of the Confederacy," spoke of a national life more complete and enduring that had come out of that era of strife and carnage, and characterized the American people as the color-bearers in the march of nations, bearing aloft the proud banner of freedom and calling on universal humanity to catch its inspiration. And as General Gordon stood there in Brooklyn, New York, before a vast assemblage of people, a survivor of the "lost cause," he declared himself "as true as any man to this Republic's flag and to all that it truly represents."

The world has never known a greater general than Robert E. Lee, nor braver men than those who, for four long years, fought for the cause of the South on some of the hardest-contested battlefields of which history has made record. We well know today that the conflict was an irrepressible one; that in no way possible to man, as life was forty years ago, could it have been avoided. The heroic—neither on the one side nor on the other—will never be forgoten. And for a long time yet will the flowers be strewn over the graves of the men who wore the gray; but more and more as the years go by and as freedom becomes a grander heritage to the world, and our reunited nation of greater influence among the nations of the world, will our Southland revere the men who, in the days of its madness, held it true to the Constitution in its highest interpretation, and where it could in the future be part of the vanguard that was to summon the nations of the world to universal freedom.

The Pacific Coast Outlook.

It is good for a region of country that is exploiting itself to have an opinion from persons who cannot be said to be biased, and good also to have something new now and then. The saying of Joseph Cook and other persons supposed to be far-sighted, that in the twenty-first century the greatest city in the world would be on the Pacific coast, is old now; but something by Professor Shaler, dean of the scientific school of Harvard University, is new. It was uttered at Helena, Montana, only a few days ago, and it shows what, in part, will produce not only that one great city, but many great cities on the coast and throughout the western part of the whole Rocky Mountain region. Speaking to the people of Montana Professor Shaler said that what is needed in the Rocky Mountains generally is a cheaper food supply, and that this could come only through large irrigation works undertaken by the Government. The development of the agricultural resources of Montana he declared to be the key which would unlock the golden treasure house of the minerals in that State. And then, contemplating the vast trade which the United States is beginning to build up in the Orient, he continued: "It is plain that if we are to compete with the nations of the world in the struggle for the Oriental trade, which has been the goal of the commercial nations since the dawn of history, we must develop an agricultural, mining and manufacturing population two thousand miles nearer our Western Coast than the source from which we are now drawing the articles with which to supply these people. We cannot hope to compete and pay the extra cost of land transportation across two thousand miles of non-producing country. I can foresee the time, and it is not far distant, when you will see a growth in wealth and population of these Rocky Mountain States which will astonish even the most optimistic of your people."

Calling attention, then, to the snow which falls on the mountains and flows down as water from high altitudes, he declared it to be capable of producing power enough to turn the wheels of the continent, and available for irrigation after having generated the power. Wonderful as are the coal resources of the Alleghanies and potent as has been their effect in the development of the manufacturing industries of our country, I am sure, said Prof. Shaler, "that I would prefer to have, if the exchange were given me, the available water power of the Rocky Mountain system, now that electricity has been developed so that the transmission of power by this means is practicable and cheap."

Professor Shaler was talking to Rocky Mountain people; but what he says is as applicable in most respects to the country lying at the base of the Sierras and the Cascades as it is to the Rocky Mountain region. Here, also, from mountain snow and rivers, can be generated a power sufficient for the manufacturing establishments of the continent, and so far as transportation to the Orient is concerned, the Coast would have an advantage over the interior.

It is evident to every student of industrial affairs that there is a great and prosperous future before the Coast and the whole Rocky Mountain region, now very thinly populated. Largely, manufacturing has made New England what it is today. But the far West has what New England has never had. In addition to almost immeasurable possibilities for cheap power through our mountain snows and lakes and rivers there is a great store of wealth in our minerals; and, agriculturally, New England offers no comparison. Professor Shaler testifies that on the ranches of Montana four times as much hay is grown per acre as he can grow on his scientific farm in Massachusetts. California has long astonished the world in vegetables and fruits and Washington is famed afar for its wheat. There is not a coast or Rocky Mountain State that has not superior possibilities to the New England States agriculturally.

Note now the population of the New England States. Massachusetts had, in 1900, a population of 2,805,346; Connecticut had 908,420; New Jersey had 1,833,669. The States of Vermont, New Hampshire, Delaware, Maine, and Rhode Island had a combined population of 2,061,986. But what is the population today of some of the Pacific Coast and Rocky Mountain States? California, 1,485,053; Oregon, 413,536; Wash-

ington, 518,103; Idaho, 161,772; Montana, 243,329. This is a small population in comparison with New England. But the whole land surface of New England planted in California or Montana would make only a center spot in either of those States. California contains 155,980 square miles; Montana, 145,310. All New England contains only 71,801 square miles. There is not a Pacific Coast or Rocky Mountain State, except Washington, which does not far exceed, in square miles, all the New England States combined. Washington has 66,880 square miles; Oregon, 94,560; Idaho, 84,290; Nevada, 109,740; Utah, 82,190; Wyoming, 97,575; Arizona, 112,920.

The density of population is suggestive also. In Massachusetts there are 348.9 to the square mile; in Connecticut, 187.5; in California, 9.5; in Oregon, 4.4; in Washington, 7.7; in Idaho, 1.9; in Montana, 1.7.

Let California be as densely populated as Connecticut is and her people would number 29,277,546. Our larger territory gives us more land that will never be settled on than is found in Connecticut; but several large cities, such as are situated in a region of far less area on the Atlantic Coast, would easily, in time, give to this State alone that large population. And some time we shall have our Greater New York, our Boston and our Philadelphia. If any one is disposed to think that California will not, in this or the next century, be as densely populated as Connecticut now is, or even as Massachusetts is, let him note the fact that in the Sacramento Valley alone there is an area of 5,500 square miles of alluvial land; and the entire area of Connecticut is only 4, 490 square miles. Add to the arable land in the Sacramento Valley that of its bordering foothills and mountain region, and it about equals the 8,315 square miles in the whole State of Massachusetts. Given, then, the development which must come to the agricultural, the mining and the manufacturing interests of California, in view of all the resources, and our relation to both our own country and the Orient, and an immense population will be numbered in our great valleys and along up our mountain foothills.

Add to California the development of Oregon and Washington, Idaho and Montana, Wyoming and Nevada, Utah and Arizona, each with wonderful possibilities, together covering as much of the continent as is covered by the States stretching along the Atlantic from Nova Scotia to the Gulf of Mexico and reaching westward as far as Chicago, and a future of great promise is prominently outlined.

Westward the course of empire is taking its way. Age and years of supremacy do not assure future supremacy. New York handled fifteen million tons of shipping last year; Duluth, seventeen million. New York handles today only sixteen per cent of the wheat export as compared with thirty-two per cent five years ago; but New Orleans has increased in that time from two per cent to fifteen.

Were Horace Greeley living today to survey from this nether sphere the wonderful possibilities opening up in this Pacific Coast and Rocky Mountain region, his words would be, "Go West, young man; go West!" It is this way that the East lies. And here, to meet the demands of that East—a vast country of almost immeasurable possibilities—must begin at once to be developed these great resources.

A Suggestion to Andover.

A reader of The Pacific suggests that Andover Theological Seminary be advised to move to the Pacific Coast. The suggestion is a good one. Our editorial on "The Pacific Coast Outlook" will show to the Seminary authorities that there is a field for it here. Let it come and unite with Pacific Seminary, and let the name be "The Andover-Pacific Theological Seminary." Bangor and Hartford will not consider our suggestion that union be made on Andover Hill; it will not help Andover to move to Cambridge; and four theological seminaries are not needed, and never will be needed, in New England. But, here there is a future. And now that the great development on the continent is to be on these Western shores, it would be especially appropriate that Andover, after having done so nobly all these years in the East, should plant herself where she can duplicate for many centuries the work of the last ninety-four years. Such a move would put new life into the old Seminary; it would renew its youth and would exert a more far-reaching influence in the future than ever in the past. Stopping on the Western slope of the Rocky Mountains the Marcus Whitman missionary band knelt in prayer and dedicated that vast region toward which they were traveling to God. The discoverer of the Pacific Ocean lifted on its shores the cross of Christ; and, wading into its waters, took possession of it, not only for the king of Spain, but for the King of kings. Let Andover Seminary journey across the mountains and plant herself with the true missionary spirit on the Berkeley hills, looking out through the Golden Gate, and she will, in a few years, be a mighty factor in planting the Cross of Christ more widely and more firmly, not only over our own valleys and foothills, but everywhere throughout those lands to which this Western ocean bears our influence.

That is a very suggestive article which is furnished the readers of The Pacific this week under the caption, "The Redemption of San Jose." There are many other cities needing just such a redemption; and it can be achieved elsewhere if the battle is entered upon with the determination that the colors will never be hauled down come what may.

It is a position of considerable responsibility and influence to which Mr. Willis Peck, a son of Dr. and Mrs. A. P. Peck, has been called in China. For two years Mr. Peck is to be tutor to the son of Yuan Shih Kai,

China's great viceroy and successor of Li Hung Chang as prime minister. Mr. Peck has been a student in the University of California; and now lays aside his studies there for two years, in order that he may fill this position.

Notes.

The New York Evening Post states that Dr. Heber Newton is in very poor health, and that it is doubtful whether he will be able to take up at the beginning of the next university year the work to which he has been called at Stanford.

Two very able and suggestive articles appear in our columns this week, written by Southern California pastors. They are "The Type of Evangelism for Our Day" and "The New Evangelism." One was read at the recent meeting of the Los Angeles Association; the other at the San Bernardino Association.

A large number of people, Chinese and American, attended the wedding of Mr. Leung Lung and Miss Sui Ying at the Congregational Chinese Mission last Thursday evening. The Rev. Jee Gam was the clergyman officiating. Mr. Lung's home has been in Boston for some time, and thither he took his bride at once. He is a fine looking, intellectual Chinese; and concerning the bride, a Mission teacher in whose Sunday-school class she was for many years, said, "She is a dear, good girl." Mr. Lung was dressed in American style; Miss Ying in Oriental. We were impressed by the groom's Daniel Webster type of face.

There is a growing inclination among the Jews against the observance of the Jewish Sabbath. Dr. Emil G. Hirsch of Chicago said in a recent sermon: "The Sabbath of the Jews is dead. Let us bury it. We must realize that it has come to be with us a question of economic and industrial life or economic and industrial death. No lawyer has the right to place his client's freedom in jeopardy because his sentiment will not permit him to go to court on Saturday. No merchant has the right to imperil his independence by closing his store on the Jewish Sabbath." Dr. Hirsch urges the observance of Sunday along with the Christian world. Other prominent Jews say that the belief in their day of worship is too firmly established to be put aside by modern conditions and arguments; and that these suggestions will never have serious consideration by very many of their people.

The Rev. Dr. Hillis of Plymouth church, Brooklyn, has been compelled by threatening nervous prostration to depart hurriedly on a vacation trip to Europe. As president of the Congregational Home Missionary Society he will be missed from the annual meeting next week at Syracuse, New York. The work that Dr. Hillis is doing in Brooklyn is far more wearing than was his work in Chicago. In Central Music Hall in Chicago he had to preach only one sermon a week, and had no pastoral duties, and no mid-week meeting to attend. In Brooklyn he has all these duties and two sermons every Sunday. In Chicago he used manuscript in the pulpit. Since going to Brooklyn we understand that he has laid aside the manuscript. But his sermons are yet written sermons. This necessitates committing to memory after writing them. A Pacific Coast preacher, who saw and heard Dr. Hillis in Brooklyn a year or two ago, remarked on his return that he was working under too great a pressure and would not be able to keep his pace very long. However, Dr. Hillis assures his people that a few weeks abroad at this opportune time will send him back to them restored to health.

The Redemption of San Jose.

H. Melville Tenney.

The Good Government forces have at last won their victory in the city of San Jose. The event is of more than merely political interest. The "boss system" for nearly a score of years has been a heavy incubus on the city. Every municipal position from the police and fire commission down to the street sprinkler has been a part of the "spoils" claimed and disposed of by the "boss." The schools have been his prey, and for years no teachers have been appointed without his consent. Many business interests have been whipped into line by intimidation or persuaded by patronage. Even the churches and ministers, in some instances, have been dominated and commanded to hold their peace, and have obeyed lest their members in office should lose their positions. The clergymen who have had the counrage of their convictions have been lampooned and every influence hostile to their work marshalled against them. For years the press was an ally of the "machine" and prostituted itself to its basest uses.

The effect of this system upon every class of citizens has been evil almost beyond words. "Government of the people and by the people and for the people had practically perished from off the earth" in our midst. While the suffrage was still exercised, many were using it solely for their own interests; many voted under duress; many were hopeless or indifferent, while the whole company of the ignorant and debauched were marched to the polls like cattle in the interest of the "boss."

The young men of the community in particular had come to believe that public preferment was to be won, not by merit, but by subserviency to the system. The surender of their high ideals of honor, and of "public position as a public trust," left them without inspiration for noble conduct, and the evil associations into which they passed corrupted and destroyed them by the score.

"The redemption of the city" is not therefore too strong a phrase with which to describe the victory won against these evil forces.

Sporadic attempts during the period of this supremacy have been made to throw off the yoke, and in one or two instances have been partially successful. But the forces were organized for the battle and not for the war, and were soon disorganized. Five years ago a few members of the Pastors' Union of the city determined to attempt an organization for permanent work. We obtained a constitution from one of the non-partisan Good Government Leagues of New York City and started our society. For a year the membership was small and the movement met with little encouragement. Then Mr. E. A. and J. O. Hayes, recently from Wisconsin, men of fine ability, high ideals and abundant means took hold of the enterprise, rallied a number of influential citizens to their support, changed the constitution so as to make it a Republican Good Government League, and then, with indomitable energy and persistency, began the struggle against intrenched "bossism" in Santa Clara county.

The first victory was won in the county election four years ago by a combination on a non-partisan basis. Two years ago, in the municipal campaign, the movement met an overwhelming defeat. The enemies' stronghold was the city. Something more than a single effort

was necessary to dislodge him. The Hayes brothers laid their plans and when the time was ripe secured possession of the leading evening paper, and made it an organ for good government, and a strong rival for the morning paper, which, after a brief espousal of the cause, had again succumbed to the boss.

The contest was spirited and persistent. The enterprise and excellencies of the evening journal soon proved a serious menace to the business of the morning paper and finally the opportunity to purchase was given to the Hayes brothers and accepted, and so both the leading journals became the supporters of the reform movement.

The Good Government League quietly organized a citizens' movemnt for the nomination of candidates for the municipal offices. An open meeting was held and from the various citizen candidates a ticket was selected. An Independence Club of young men was formed as a city adjunct to the League. Then the two papers began a systematic and startling exposure of the methods of the "machine."

Overwhelming evidence of political extortion from city employees, of collusion with gamblers and saloons, of money filched from the city treasury for the fitting up of the bosses' club rooms, of illegal registration and so forth, was presented, and the enemy defied to answer either in the press or the courts.

The eyes of the people at last were opened, the better sense of the community so long in abeyance was aroused, the consciousness of a disgrace too humiliating longer to be endured, and of slavery to a system that was blighting every interest of the city, was quickened; the courage of the timid was awakened and the interest of the indifferent enlisted to destroy a common enemy.

The citizens' nominees were clean men. The candidate for Mayor proved to be a wise and capable campaigner. His addresses had the ring of conviction and the inspiration of genuine eloquence and every public meeting added to his following. The churches on the Sunday before election, almost without exception, rallied to the support of the cause and gave one or both of the services to the presentation of the moral issues involved. The fight was the most desperate one that has ever been waged in San Jose. The polls were watched with argus eyes, every voter was hurried to do his duty, the count was inspected by a vigilant corp of workers in every precinct. The whole city waited with bated breath and when the hope was made a certainty that good government had won such a demonstration of joy was witnessed as has never before been known in the history of San Jose. With one exception the whole ticket was elected. A good government, Mayor and Council, able and willing to keep faith with their constituents, means the regeneration of the city.

Our best citizens breath freer than they have for twenty years. Their property is worth more; their schools will be released from an unholy subserviency. The moral atmosphere of San Jose will be freed from the taint of unrighteousness in public affairs. We can welcome the world to our fair valley and refute the quotation so often flung at us, "Where every prospect pleases, and only man is vile."

The work is not completed. But the workers are not weary. The organizations that have won the victory are housed in club rooms that are to be permanent. Our morning and evening journals are dedicated to the cause. The dawn of a new era is flushing the sky and we wait with glad assurance for the full day.

San Jose, May 23, 1902.

"The Burden of Success—Who Will Bear It?"

W. N. Burr.

The Missionary Herald for May brings a story under the above heading that ought to be given the widest possible circulation. In brief it is this: Four special requests from mission fields came to the Presidential Committee of the American Board during the last two weeks of March, that after prolonged and serious consideration were "deemed reasonable, and such as ought to be met at once," but were "all declined, solely on the ground that the Board had not the money to meet the calls." One request was for a grant for a new school building at Satara, India. "The old building is unsafe and must be torn down, besides being wholly inadequate for the needs of the growing school. Another was a call for re-enforcements from the Marathi mission. "During the last ten years the churches in that mission have increased from thirty-five to forty-nine, while the membership in churches, Sunday-schools and day schools has more than doubled, besides having over three thousand orphans thrown upon its care. The mission urges that the force now in the mission is not at all commensurate with the needs, since with the present force the work must suffer, the workers must suffer and the resulting loss will be wellnigh irreparable." Another call was for a grant for the purchase of a piece of property in Bombay, to be used for mission purposes, and the sub-committee to whom this was referred "affirmed its conviction that there is a real need for such property, in the interests of the economy and efficiency of our work, and that the offer of this property is an unusually favorable one as to price and location, an offer which may lapse unless closed at once. The fourth call was for "a grant for the erection of a chapel in another mission field, the need of which was clearly recognized."

Here is success; success becoming a burden; relief from the burden called for that the work may be pushed to greater success. All this work nas passed the experimental stage, and proved its right to recognition and assistance. The present responsibility rests, not upon the workers in these fields, but upon those who are able to send them the needed relief.

There are two sets of workmen whom God calls to push forward the interests of his kingdom on the earth, the "workers" and the "providers," or those who put themselves into the work, and those who put their *money* into it. Both are positions of dignity, and more nearly on an equality than we sometimes think; both are positions of trust; in both the stewardship is responsible to God, and must give account to him. In these four fields the stewards of personal service have taken hold of their part of the work with a wise enthusiasm and an unwavering devotion, apparently, and their effort is being marked with success. The work is growing beyond their ability to carry it, without more assistance from the "providers." Now is *their* opportunity. If the work drags or fails, they are responsible.

The extension of the kingdom of God in the world is an enterprise—colossal, magnificent, supreme among enterprises. Both capital and labor are required to carry it on, and the Christian capitalist must rise to a sense of the dignity, and responsibility of his position, and do his part of the work with the same enthusiasm and devotion that the Christian laborer brings to his obligation. Labor in this case is not growling because its working hours are too many, or its pay too small; neither does it complain of being "ground under the iron heel" of anything. It is satisfied with its work, its pay, and its position. But "the burden of success" it is not

able to bear alone. It is now the other man's turn to come forward with that which God has commissioned him to do.

Corona, California, May 23, 1902.

The Type of Evangelism for Our Day.

Rev. Herbert W. Lathe.

There is an impression abroad that something is wrong with our evangelistic efforts. The world is not responding to them as formerly. Evangelists are turning to secular callings for a livelihood, and old-time revivals are no more.

Two considerations are of weight in reaching conclusions.

One is that our age is a time of aggressive unbelief and abounding worldliness within the church. Along with this decay of vital religion has come the failure of revivals. Is there any connection here? Is the Holy Spirit grieved? Before deciding finally against revivals might it not be well to try for them with a church wholly loyal to the Scriptures and partly, at least, separate from the world? It is the irony of the Spirit that while some men are sagaciously discussing the passing of revivals, other men are going right on in the old way with marked success.

The other consideration is that the sentiment against revivals has been fostered by those who do not believe in conversion itself in any real and vital sense. I doubt whether there are any serious misgivings as to the evangelistic function of the Church among believers who themselves are conscious of the regenerating grace of God in their hearts, and who believe in the Biblical New Birth for every one who is to see the Kingdom of God.

Yet it is well worth our while to consider anew how we may more efficiently reach the world with the gospel of grace. In the first place, would it be well for us to revise our methods of evangelism? Some of us have not altogether fancied some of the customs of our evangelist, but we have shut our eyes and swallowed our medicine in the hope that it might do somebody good. Are there fresh and better ways? Let us seek them and adopt any that are good. The Holy Spirit condescends even to the whims and humors of men, and follows them in all their changing moods.

In thus discarding old methods we must beware of dismissing old realities. We may "empty the bath-tub, but not throw out the baby." There is no hope for us in the direction of a new gospel which is another gospel. There will always be men to say that revivals fail because the world has outgrown the gospel of the Cross, and that something new must be preached. And there comes to the preacher the feeling that there is some way, if he could only hit upon it, in which the terms of salvation can be so presented as to be winsome to the natural mind, and then the temptation to let down the divine message to what he thinks his hearers will easily take. Better move cautiously with new evangelisms. "It is of the nature of expedients to increase the evils which they postpone." The gospel which Paul preached—which he learned from no man—has been fairly successful. Improvements on it have been many, but they have not turned out very well. It cannot be made agreeable to the heart bent on sin. The offence of the Cross will never cease. Any preaching which makes it cease is thereby self-condemned. But to a heart broken with a sense of guilt, and crying out for the living God and his salvation, this old gospel is wondrously sweet and satisfying. It is easily possible to fill the church by moving it over into the broad way, and everything is lovely, but lo, it is a Church of Christ no more, only a religious club.

Is there anything in the failure of revivals to remind the preacher of neglected duties? Have we depended too much upon the evangelist? Have we comforted our souls with the excuse that we are not "exhorters" —that evangelism is not the work of a special class, and that our high calling is Christian culture? It was the remark of a Methodist divine that the difference between our preachers is that the Congregationalist is after ideas while the Methodist is after men. While we recognize this as another of those wretched Arminian heresies, we are ready to confess—if there are no Arminians about—that we Congregationalists do develop ideas wonderfully well in the pulpit, and preach about religion with fervor and skill. Great is education, as we know full well, and for one I do not dare say a word against our denominational god. But I would like—if tough old Elijah could come down with some of his unhewn stone and buckets of water, I would like—if I could be at a safe distance where Congregationalism could not get at me—I would like to hear the shaggy prophet challenge this Mighty God of ours to bring down fire from heaven, and see what would come of it. I would not dare for a moment in a Congregational meeting to say a word against knowledge, but if Paul would appear just now I would gladly have him explain, especially in view of some tendencies of our times, just what he meant when he said, "Knowledge puffeth up." It has even occurred to me at times—I say it with great trepidation, and will take it back at once if anybody objects—that if some of us preachers could recover from our attack of education, and burn our books (all but one) as they did at Ephesus, and for once go to our congregations simply as heralds of glad tidings, and preach the preaching that God has bidden us, and tell the simple story out of full hearts, we might not need to discuss the failure of revivals. At all events, it was thus in the early days before education was discovered and deified, when, as Dr. Burton says, "the facilities for not knowing everything were better than they are today."

Is there anything in the failure of revivals to emphasize the need of doctrinal preaching? There have been three great eras of general revival in the American churches, and each has been marked by the full and faithful preaching of the doctrines of grace. When English Deism had paralyzed spiritual life, and the world had been received into the church because of the ignoring of the doctrine of the new birth, and formalism prevailed, the Great Awakening under Edwards and Whitefield and Bellamy met the skepticism of the day with the great, glowing, redemptive truths of the Epistle to the Romans, and God honored his Word in the conversion of thousands. When backsliding followed and a blatant infidelity led by Voltaire and Tom Paine had taken the place of a simple Biblical faith, then Dwight and Griffin and the elder Mills and others fell back once more upon the Scriptures, affirming, expounding, vindicating, centering their preaching around the great Biblical doctrine of the sovereignty of God, and again the Holy Spirit blessed the preaching of the truth. Then the revival of '57 and '58 followed by Moody and his followers, beginning with the Fulton Street prayer-meetings and running down to recent years, with millions of conversion and always and everywhere the proclamation of the old gospel—human sinfulness and guilt, the absolute need of regeneration, the atoning blood, repentance and faith, eternal life and eternal death, all revealed in the inspired Word of God. The type of evangelism for our day and for every day is one

which declares the whole counsel of God. The preaching most needed today in our churches, particularly in Congregational churches, is the plain unfolding and enforcement of the truth which our Lord taught Nicodemus in the chamber by night, followed by the direct, personal appeal to the sinner to fly to Christ for life. This duty should not be relegated to some itinerant evangelist, but should be done by the stated ministry, for thereunto are we called.

But also the priesthood of believers. If revivals are failing, is it that God is calling all Christians to be fishers of men? Dr. Jefferson says that the individual is slipping out of sight. Our revivalism has been in the lump. We are desperately fond of mass meetings and conventions as a means of grace. There are signs that God is moving Andrew to first find his own brother Simon and to bring him to Jesus. The "Win One" plan has met a wide success. Men's prayer-meetings for saving men are multiplying. If for a time the hand-to-hand work of individual Christians should take the place of the old-time revival meeting for saving souls there are advantages evident.

And this broadens out into the question of the mission of the church as a whole in the evangelism of our day. What is our calling, brethren? Do any of us ever leave our pulpits Sunday night with the sad conviction that there is something fundamentally wrong in the controlling idea of the church today; that the great congregations have come to the sanctuary to be fed indeed, but chiefly to be pleased; that the most devoted Christians even fall in with the notion that the minister is set to satisfy his people with good things, and that if they enjoy religion, and church affairs run smoothly, all is well—a spiritual life in a measure, perhaps a life of some missionary spirit, but in the main a self-centered and a self-seeking life in which the dominant idea is that the church exists for itself. Is there anything in the situation to remind the church that her calling is to do just this of which we are thinking—to evangelize the world? Are Christians being admonished that their high calling is not chiefly to exclaim, "Fine sermon today," nor, "How did you like the soprano's voice?" nor yet, "How much did I get out of the service?", nor yet again, "How shall we raise our money?" Christianity is the religion of Salvation, and we are Christians. Christ on his heart bore the sins of the world, and we are partakers of his sufferings. What if the preacher could go into the pulpit, knowing that his people thought of themselves as a company of Christ's witnesses, a group of disciples banded together to win souls to Christ, and himself simply their leader in this their chief work. How he could prach! Not that evangelism is the only work of the church. It has a training, nurturing function, and needs auxiliary forces which are not directly saving elements. But what if the Church felt the responsibility for the salvation of men; what if her dominant, impelling purpose were the passion for souls; what if Christians thought of the Church, not as an end, but as a means, not an institution to be "run" and made successful, but as an instrument of God for the redemption of the world? Splendid! Glorious! That is the type of evangelism for our day—a new church constrained by the love of Christ and fired with zeal for the coming of his kingdom.

Awake, awake, put on thy strength, O Zion.

Courage! Up your heart! When ye do tire, He will bear both you and your burden.—Samuel Rutherford.

The New Evangelism.

Rev. J. H. Williams, D.D.

Times change. New conditions are from time to time confronting us, calling for new adaptations. Happy are the Christians, happy is the church, that can adapt themselves gracefully to those new conditions. Or, we may say, happy if they can acquiesce in the inevitable changes which time brings without feeling a disturbing shock. We sometimes hear from an aged Christian the remark, "I cannot keep up with the changes in thought that are coming in. I shall have to live and die by the old thoughts and the old methods." And he is wise. He is so constituted that an attempt to change would only bring pain, without any adequate compensation. But we all know of Christians well advanced in life who take a keen delight in following the progress of thought, and who enter heartily into the new adaptations to meet the new needs. One such recently remarked, "What a century we are entering upon! How I should like to live and see its developments! What floods of light are pouring forth from the Word of God!"

Doubtless more or less friction will always attend the changes which new adjustments require, but because of these, ignorance must not block the way of intelligence nor prejudice hinder progress. Progress is seldom ever steady, and seldom moves in straight lines, and yet, there ought to be so much of the spirit of toleration in the church that the effects shall be steady. There are engines in which the power comes from a series of explosions, but by means of a governor these irregular bursts of power are converted into regular motion.

The new evangelism! There are some things which abide unchanged. The sun has shone upon this world for untold ages; but it has shone upon a world over which there have passed great changes. The love of God in Jesus Christ, the sun of the spiritual world, has shone for centuries upon an ever-changing religious life. As we speak now of the new evangelism we mean largely the old as seen from a new standpoint, or the old appearing under new forms.

Understanding the word "new" in this sense, I will venture to name a few of the elements of the "New Evangelism."

One element is a new Bible. The thoughtful Christian world cannot look upon the Bible today just as our fathers did. It is a different book; it is a better book. We live in an atmosphere so different; the conditions are so changed, that we have an entirely new standpoint. We have lost nothing. On the other hand we have gained immensely. The logic was once thought to be impregnable that if the Bible is the Word of God, then touch it where you will, you touch perfection, because whatever God does is perfect. But this reasoning is very misleading. This is God's world, but it is a growing, progressive and progressing world. The Bible is a progressive book. David is not Jesus. The imprecatory psalms are not the Sermon on the Mount. Many a good man has strained his conscience attempting to explain unexplainable things—trying to save his logic. The new evangelism is relieved of a great load which our fathers tried to carry. The Bible reaches no point of perfection until it reaches it in Jesus. Among them who were born of women there had not risen a greater than John the Baptist, but he says, "There cometh one after me." There is a great truth wrapped up in that expression, "There cometh one after me." It is sometimes asked, "How do you account for many things in

the life and teachings of David; that is, how do you square them with the character of a perfect God, or with the moral standards of our own time?" The answer is plain; we do not have to. His life and teachings stand for just what they are worth, no more and no less. David is not Jesus.

We do know this that God found in David and Isaiah and John the Baptist wonderful instruments from which to evoke spiritual harmonies, wonderful channels through which to pour spiritual life upon the hearts of men. But they are not Jesus, and their words are not the words of him who spake as never man spake.

That is a long road from Genesis to Malachi. It used to be customary to pick out parts of that road and ask about them such questions as these, "Is this the Christian path? Is this God's great highway of holiness? Does God approve that which even imperfect man condemns?" And attempts were made to answer these questions by reconciling imperfection with perfection. Such attempts were always a great strain upon the moral nature. The new evangelism makes no attempt to do the impossible. This great highway is a wonderful road, and because it leads to a wonderful goal it leads to Christ. "Is this the road to London?" some one might ask. "Why, it is as lonely and solitary as a country lane." "Yes, but we did not say it *was* London, but that it leads to London. "Is this Christianity, this psalm which breathes vindictiveness and hate? No. Jesus is Christianity, and that psalm is only one part of the road which leads at last out upon the Mount of Olives, where Jesus weeps over a city he would die to save; out upon the summit of Calvary, where Jesus exclaims, "Father, forgive them, for they know not what they do." This is Christianity. The new evangelism says that every foot of the way through the Old Testament record leads to Christ. Sometimes the road seems to wind backward; sometimes it comes out upon a breezy hill-top, and again it plunges into a deep wood; sometimes it takes us across a terrible battle-field where the slain lie in ghastly heaps, and sometimes past cottages where little children play about the doors; sometimes it takes us past barley fields and threshing floors, and now into scenes of sin and shame and then to altars of remorse, repentance and confession; but ever on and on it runs until it comes out at Christ. Where is infallibility, divinity, the last appeal? Christ. This is the answer of the new evangelism, and under the sweep of that answer a hundred old problems disappear.

Again, the new evangelism is characterized by a new emphasis laid upon and a greater concern for humanity. It was said of one of the old philosophers that he was a God-intoxicated man. The theology under which Jonathan Edwards lived might be called a God-intoxicated theology. A splendid fault, if fault it might be termed. And it is a fault only in its seeming disparagement of humanity. It did seem to forget the consuming love which Jesus had for humanity. It did seem to forget that Jesus loved to call himself "The Son of Man." It seemed to forget the manhood of Jesus in the tremendous emphasis it laid upon his deity. And it sometimes seemed to insult our human nature in the terms it used to characterize it. It seemed to forget the tenderness and attentiveness and love with which Jesus treated humanity. Jesus called the lilies of the field and birds of the air to the stand to witness to the worth of man in God's sight. Humanity in its infancy, childhood, youth, maturity and age; humanity in its poverty and in its wealth—all were objects of his deep respect and love. One has prophesied, "The chief concern of the twentieth century will be a concern for man. Science and art, philosophy and government, social reform and religious purpose will approach men with the serious announcements, "We are come that you might have life and that you might have it more abundantly."

Once more, the new evangelism changes the emphasis in evangelistic work from rescue to nurture. It behooves one to speak very guardedly in regard to what the Holy Spirit may or may not do in the years to come.

It is the confident belief of many devout and scholarly men in the church that great things await the faith of the church in the no distant future. But this seems to be true that certain things which were fruitful in results years ago are now outgrown. The new evangelism, instead of bemoaning this fact, sets itself to the task of adapting its preaching and teaching and methods to present requirements.

It used to be assumed that every human being at birth was a child of wrath. The work demanded at once was rescue work. The new evangelism assumes that Jesus' words were true when he said, "Of such is the kingdom of heaven." The key-note of its work is nurture. Parents do not take for granted that their children belong to the great outside world and must be rescued and brought into the family afterwards. They are members by birthright.

It is not taken for granted that children born under the Stars and Stripes are to begin with aliens and rebels, who must be conquered and reconstructed. They are Americans by birthright. Jesus taught this same truth about those born into his Father's family. They may throw away their birthright; but the church is more and more taking it for granted that they are rightfully her property to be guarded and kept from ever becoming the prey of the evil one.

These are a few of the elements of the new evangelism as the writer views them. This paper expresses the hope that the church may not be so inflexible that it cannot wisely and gracefully adapt itself to changed conditions—conditions that are certainly upon us.

A Letter from Saratoga.

Saratoga, May 26, 1902.

Dear Pacific: Such friends as come for summer outings to these beautiful foothills will find them in unusual verdure and foliage after the abundant and well distributed rains. Fruit of all kinds promises to be abundant. Cherries redden in the sun already; smart boys know where they ripen first. We find them in the hands of favorite children and we "get a taste of just one or two." The Stanford boys and girls begin to coach about us. San Jose parties take an airing. They keep us reminded that we live in an Eden. Just as if we could forget it when we open our doors and open our eyes. It is a great privilege to live in God's country. "I take my pen in hand" to tell you that Mrs. L. M. Howard, whom so many in Oakland and San Francisco know well, has made her home in Saratoga, and already become a loyal Saratogan. She has taken the very comfortable Palmer Home, made it yet more attractive with fresh paint, new paper, and substantial furniture, and can care for a limited number of choice boarders at moderate prices.

The stage from Los Gatos and the free rural mail carrier pass the door, and the house is but two or three minutes' walk from the village and the church. Though Saratoga excels in its missionary meetings there is always something pleasant going on in a social way. There is a convenient stable close by with easy prices

and a croquet ground not easily surpassed. The advertisement in another column does not state the attractiveness of Oak Grove Cottage too strongly.

Revival Meetings in a Tent.

The pastors of the Christian Methodist and Congregational churches have had the offer of a tent from friends at Santa Cruz, and begin this evening some special meetings in it. We love to go tenting to fish for trout. Why not enjoy a tent on the main village street and fish for men? A show of hands yesterday in our steady and conservative church proved that about half those present, including some of the staunchest workers, had come into the kingdom and the church in times of revival interest. This special work is not a makeshift to atone for idling, but the faithful pastors have grown up to it after long seed-sowing, and as a result of continued union work of deepening interest. You may be sure Pastor Cross, after nearly two decades of wise service, would not lend himself to any wildfire movement. No evangelist has been found to preach. The Holy Spirit seems to move our pastors to an unwonted fervor and tenderness, and they have found a lay singer and his wife, lately from the East, who have come to help. Will those who believe in fellowship in prayer remember us that "the slain of the Lord" may be many. Aloha hopes to send you good news from here.

Brother Cole Nearly Home.

Our dear Brother Cole, who came to us hoping to recuperate, and whom we hoped might some day do the work of an evangelist among us, seems to be nearly home. All that devoted wife, loving friends, and able physicians have been equal to has only made the descent to the dark valley gentler and easier. His couch of pain has been in a chamber of peace and victory. With grateful words for the kindnesses of the city friends and prayer for the kingdom in Saratoga, he is falling on sleep. He has wonderful faith and courage I think he will see Jesus before another Sabbath.

Edwin S. Williams.

Poor Adam Again.

Editor The Pacific: I was very much surprised, not to say grieved, to read what The Bystander wrote in regard to Adam in The Pacific of May 8th. I felt better when I read your editorial in the same paper. For one, I wish to enter my emphatic protest against any such idea as Bystander expresses and approves, even if I, like Daniel, have to stand alone. I did not obtain my education either in the seventeenth or the eighteenth centuries, but in the latter half of the nineteenth. I am thankful that Bystander did not say that Congregational theological seminaries do not believe in the literal story of Adam and Eve, but only the Presbyterian; for if such is Congregational belief I am not a Congregationalist. My Bible does not give me to understand that in Luke iii, where the ancestry of Christ is given, that Enos was the son of Seth, the son of a myth called Adam, the son of God, but that Adam was as surely a real being as Seth, or God, or Noah, or Christ, or any one in that list. Nor can I reconcile Rom. v: 14, 15, with that idea, where Adam is spoken of as bringing in the offence and Jesus being the remedy. The same idea is expressed in I Cor. xv: 21, 22, 45. If Adam there is a myth, so is Jesus Christ, for both are on an equal footing. My idea is that if the advanced belief of the first part of the twentieth century makes Adam a myth, the advanced belief of the latter part or of the twenty-first will make all the rest of the persons referred to above in Luke, Romans and Corinthians, including Christ and God myths, even as Hugo Trinckler, a learned German, has already done in regard to all the Old Testament heroes down to Solomon, David being a constellation; Goliath, Orion; Abraham, Isaac and Jacob, lunar heroes; Jacob, the moon; Joseph, the sun; and the twelve tribes of Israel, the twelve signs of the zodiac; and Professor Cheyne, in the nineteenth century, praises him highly. These persons all stand and fall together. But such an advance will be an advance backwards to where Renan and Strauss were an age or two ago.

I have been working on the frontiers, pioneering, for a real Christ, as a Savior from the effects of a real Adam's fall for thirty years, and may not know what Congregational seminaries are teaching. Hence, can any one, who actually knows, tell me and the public if all professors of Old Testament literature in Congregational Theological Seminaries claim that the story of Adam and Eve is mythical? Please let us know the facts in regard to it. *Myron Eells.*

Twana, Wash., May 17, 1902.

A Few Words for the Bible.

Editor of The Pacific: At the present time some of our men of light and leading, in their great anxiety to be considered up-to-date, are outdoing even the so-called higher critics in cutting up and hashing that ever-glorious revelation of God to humanity—the Bible; and it is difficult to see where and when a halt will be called.

It used to be Jonah and the fish, Lot's wife (though both of these incidents were sanctified by our Lord) and sundry other vulgar and cheap witticisms; but now our friends are going for it wholesale, and are coming out boldly in not only questioning, but actually denouncing many facts and statements; in fact, whole books of the Holy Scriptures as allegories and fictions and stolen articles, forsooth from Babylonian and other records.

I would ask these, our teachers, just one thing, and that is, let them be at least consistent; if the first Adam were a myth, the second Adam perforce must be a myth also; for St. Paul is too emphatic and clear in his teachings, that both are closely and intimately allied; the one came to undo the work of the other, and if there were no real Adam then there was no real Christ. Again, if there were no first sin, there could be no redemption; the simple fact being that the Old and the New Testaments are so bound in more than one sense) together, that the two must, from their nature, stand or fall together; the book of Revelation is as much a fiction as the book of Genesis; and St. John's gospel is as much a romance as the book of Isaiah, as several prophesies in the latter are said to be afterthoughts.

But, sir, I am quite prepared to admit that there is a great deal of the human as there is a good deal of the divine in the Bible; for were it otherwise, it would not be adaptable for the use of mankind; and I shall even go further, and say that both the Old and the New Covenants abound in allegories and parables, but these are there to draw our morals from likewise; there are innumerable mistakes and contradictions all human, as well as mysteries, but all these do not justify our calling the important statements and facts and miraculous occurrences therein narrated legends and fictions.

I am thankful to say that my faith in the whole of the blessed Book is robust and absolute; but that may not be the case with a large proportion of believers, and it would therefore be well for these teachers to stop and

consider how they place a stumbling-block in the way of these weaker brethren by thus undermining their faith in the Word of God; surely, it is not for them either from their pulpits or by their pens, to tear up the Bible, piece by piece, and then by wholesale, and bring it into disrepute and distrust; for as sure as one portion is attacked and run down, the other parts would naturally follow suit.

I may be mistaken, but I look upon the precious Book as a beautiful painting, and if you deface even the smallest bit of it, it would mar the whole picture.

Pray do not understand I am singling out any particular individual for attack; on the contrary, there are too many low and materialistic opinions of the Bible.

May God open all our eyes to the truths that are in the Bible, like gems in the blue earth, or like gold in the rocks. Yours faithfully, *Observer.*

San Francisco, May 22d.

The Bystander.

"Might Have Been."

This is the title of a book by Joseph Parker. Just what relation there is between the title and the book is not plain. Joseph Parker sustains his reputation as an egotist in this volume. The Bystander laid it down with some feeling of disgust after reading its pages with much interest. This may appear incongruous, but Joseph Parker's personality and career are interesting. However, he should have traveled more, and met men who, too, are captains in their professions. Only a few men can afford to open the door of their private lives to the curious and critical public.

Joseph Parker enjoys giving other men's opinion of Joseph Parker. In this connection he tells interesting incidents of Gladstone, Bright, Binney, Spurgeon, Irving and Beecher. It must be admitted that his tribute to Beecher is the best, in some respects, yet paid the great preacher. Parker says the greatest public occasion in which he (Parker) took part was the eulogy spoken in Plymouth church. It will be remembered that the eulogy was not very satisfactory to Americans. It did not meet expectations. Considerable space is taken in this book reciting how the minister of City Temple gets rid of visitors, how the shepherd escapes the sheep, the preacher, the people—after the sermon is delivered.

Doubtless, this sort of thing may be good reading in a book handed down by a successful preacher seated on a pedestal, but it does not remind one of the Master, or a democratic leader of men. The little bell under his foot pressed while the unsuspecting victim is conversing for a moment, and ushering in the next victim, may be an ingenious device, but not quite in harmony with the broad purpose of a democratic man and his message. After all it is a scheme.

When Joseph Parker wrote "to preach is to lay down your very life for the sake of others," this wicked autocratic bell was forgotten. The Bystander managed to overcome the tantalizing thing under the carpet by asking an interview for publication, and the next post brought a reply and an invitation to spend as much time as he chose in the vestry. The Bystander happened to know the open spot in the armor. It may or may not be a matter of international concern that the great English preacher answers his letters and writes his newspaper articles promptly, that one of his children had one eye, and that Mr. Spurgeon preached for him, and that he saw Gladstone, and that he wrote forty books. The book is filled with such gossip. It is quite probable that the routine of Joseph Parker's ministerial life is very much like that of other pastors.

Something More about Adam.

The Bystander is compelled to refer to Adam once more, to defend himself against the charge of possible "infidelity," which is brought by a writer in last week's Pacific, who signs his initials. He says: "I cannot but regard the utterance of Bystander upon 'Poor Adam' in your issue of May 8th as an utterance bordering upon infidelity."

The writer need not feel alarmed. The Bystander does not fear the precipice of infiidelity. When a man has nothing else to say he raises the cry of infidelity which, to say the least, is more of a cry than an argument. The quotations referred to are, however, from the New York Independent, and not the Bystander. All the Bystander said was that he rather liked them, they were so sensible and strong. They are in harmony with the position taken on the same question by the Congregationalist and the Outlook. Why did not the writer call the leading papers of the denomination infidels?

As to the literal history of the Genesis account of Adam the Bystander has nothing to add, except to remark that if any one wishes to believe in a literal Adam, which is a collective Hebrew noun, that Eve was made out of one of Adam's ribs, that he was placed in a garden where stood two trees, that he ate a literal forbidden apple, talked with a snake, was driven from the garden, and that this was probably reported by an eyewitness, or as it might be, twenty-five hundred years after, he has a perfect right to do so. On the other hand, if the Bystander is foolish enough to hold that the story in Genesis, similar to that of other and possibly older accounts, gives the Hebrew view of the traditional origin of the human race and that Adam fell from the summit of a pure life down, or from below up, or from a place midway both up and down, through which the morality of the race was disturbed through the organic unity of manhood, he should be given the right to so believe. If he believes the moon is made out of green cheese, let him believe it; he still believes in the existence of the moon. He claims the right to believe that man has been on earth a much longer time than Usher's Chronology of the Bible would indicate, that every man has his Eden and his fall, when he sins and returns to some physical appetite. They who deny the literal history, but accept the actual facts of the revelation whether history or fable, are not infidels.

Another writer in The Pacific of last week confesses that he does not know what is meant by "theistic evoluton," and then proceeds to demoilsh the thory, quoting Darwin and Prof. Le Conte as scientists who rule God out of the laws of evolution.

It is unnecessary to say that both these scientists were theistic evolutionists, and that both made a place for God in the theory or history of development. It is not fair to our good Prof. Le Conte to send such a charge to the world, but "where ignorance is bliss, 'tis folly to be wise."

A large number of the alumni of Andover Theological Seminary met last week and voted to urge the trustees to keep the seminary where it is.

The Pacific needs subscription in advance. Please examine the label bearing your name and act accordingly. If the subscription is due two or three months do not fail to remit at once.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Council at Jerusalem. (Acts xv: 22–33.)

Lesson X. June 8, 1902.

When once our attention is called to it, the Scripture records remarkable turning-points in the moral history of the human race. These points are notable because God is the prime mover, and without his intervention there would have been no progress not only, but there would have followed a degeneration. Into the polytheistic worship of earth God places his truth of unity, selecting Abraham, who is the beginning of the monotheistic idea. Into a vague worship tending to idolatry, God introduces a method, and Moses is selected to give the pattern of the worship of God in holiness and righteousness. Into a world, whose conception of himself was that of a tyrannical monarch, God sends his Son to show that love and fatherhood are the basis of his character. In these lessons in the Acts we have tried to point out that God was working towards a great end, and this study brings us to the event through which that end is brought about, and another of the great ideas of God is set in the world to run its course with increasing potency.

The Apostles had progressed in their missionary labors as far as Derbe when they doubled on their tracks, revisited the fields where they had first proclaimed the good news, strengthened the converts, organized the church gathered (ch. xiv: 23), and returned to the mother church from whence they proved the presence and blessing of the Spirit. Meantime, certain Christian Jews from Jerusalem visited Antioch, and insisted that the Gentiles must conform to the prescribed method of Moses, or they could not be saved. So sharp was the discussion, and so insistent were these Jerusalem Christians, that it was deemed wise to have the matter settled by the Church from which they had come (v. 2), Paul and Barnabas being chosen to bring the question before the Jewish brethren. From the narrative several important points may be gathered.

1. The brotherly feeling which possessed the churches. Whether they were right or wrong, the church at Antioch might have acted quite independently, and said that, as a Gentile church, it was a law to itself; that Gentiles and Jews never had mingled and it was well for each to do what seemed best for the individual characteristics of the church. But the spirit of love and brotherliness set such an action one side. They were all one in Christ, and they must act as those united by that great bond. This principle needs to be floated high and kept before us continually. The intense individualism of our age tends towards multiplication of differences and the emphasizing of an unbrotherly independence. The centrifugal force, if ascendant, separates, while it drives from the nucleus whence the particles are derived. The return to our proper position will quickest be accomplished by brotherly conference, animated by genuine Christian love.

2. God's new thought for men.

The question to be decided centered around Jewish rites and the ceremonial law. At Antioch the Jewish brethren strove only for circumcision as the entrance into the kingdom, but on reaching Jerusalem the demand is enlarged to the keeping of the entire law (comp. v. 1 and 5). This shifting to the broader basis was safer for the contending Pharisees, and better for the Church, for the settlement of the point at issue meant everything for Christianity in after times. To us the matter may now seem too narrow to be strenuously urged, but placing ourselves in the exact situation of these parties, that idea explodes. The Pharisees were not simply contending for what seemed good and right, but for a principle, and more—for a principle which God Himself had originated, commanded to be observed, and established through long ages of struggle against the current religious ideas and methods originating in the human brain. Was not the law of Moses divinely instituted? Had not the rite of circumcision been divinely singled out as a seal of the covenant relation between God and man? Was it possible, therefore, to set them aside? These were the causes of that difference which had always existed between Israel and all other nations; they were the conditions of salvation. Must not God be obeyed and the salvation come in his way? Christianity, as taught in Jerusalem, was but the consummation of the old covenant, the flower of the ancient plant. Christ was the Messiah long foretold; his salvation the promised blessing to the earth through Judaism. The only way to enter the Christian community was through the Jewish door. The question really resolved itself into this: Could God supersede his own commands, and supplant his own methods? Dressed in this modern garb I am not so sure that the conference at Jerusalem does not still hold sessions, and continue its discussion. Still, the air grows warm with assertions of this rite, that ceremony, this law, that creed, being the only way in which we may enter the kingdom. It is widening on the other side, for the shift has been made to so much liberty that Paul and Barnabas might hesitate to assert that they belonged to the liberal wing any longer. It is not the province of this exposition to enter the wide field thus presented, but it is ours to point out the principle which must underlie the discussion, whether in the first or the twentieth century. This is the new thought, new to the church at Jerusalem—new, always new, to each succeeding generation of Christians. The divine can supersede itself, relatively speaking, since it has to do with a race that is capable of education. The forms essential to kindergarten education are cast away as though they never had been when high school is reached. Methods of the primary school would fetter the minds of university students. The new is ever superseding the old, and God is the leader in bringing in the new. The world needed primary moral instruction through circumcision and ceremonial law, but in "the fullness of time" it was ready for higher methods in spiritual education. That conference at Jerusalem marked the hour; one more of God's great thoughts was launched upon the world. The types were vanishing, the shadows of the law fading, the ceremonies wearing out, the former covenant disappearing. "That which is becoming old and waxeth aged is nigh unto vanishing away"; it must be superseded by the new.

3. The one essential to salvation.

More and more forcefully was this brought out in the course of the conference. "Faith" is the only door to eternal life. Notice that these Jerusalem Christians indulged a very common error. They substituted the external for the internal, the form for the substance, works for faith. That is fatal. The only thing that unites the soul to Christ is "faith," and that is salvation. Every association of anything with faith is dangerous because it invariably becomes substituted for it. These Christians had actually substituted circumcision for faith, "Ye cannot be saved" (v. 1). It was as essential to open their eyes to the shallowness of their expressed positions as to affirm the salvation of the Gentiles apart

from Jewish ritualism. The conference showed plainly to the Jews that "faith" lay back of all covenants and ceremonies. Abraham had "faith." Moses gave the law as an aid to "faith." Their own salvation, as preached by Peter was "through faith in his name." This needs fresh emphasis to each generation. No baptism, no creed, no church, no society, no form of prayer, no system of penance, no performance of works can save us. Faith alone is the essential, because it joins Christ and the soul.

4. The means of proving this:—

(a) Paul and Barnabas narrate the facts. Their work had been accompanied by the testimony of the Spirit. The similarity between that and the experience of the Christians at Jerusalem was an unanswerable argument (comp. vs. 12 and 28—"It seemed good to the Holy Spirit and to us").

(b) Peter comes to the front with his experience, well known to the Jerusalem church. Note the turn he gives his conclusion, not, "We believe the Gentiles will be saved in like manner as we," but the reverse. They are saved by grace; we in no other manner.

(c) Then the pastor, to whom they all looked for spiritual instruction, gave his view, showing that God had foretold this event, and they were living in the time of fulfillment. This emphasizes a companion thought to that made a paragraph back. If the old is superseded by the new, it must ever be remembered that the new is but an advanced form of the old. The continuity of the moral order is more unbreakable than that of the material.

5. The decision by the "whole Church."

The principle contended for by the disciples at Antioch was conceded. Full liberty was acknowledged in the matter of conversion. Brotherly consideration was enjoined in the things they were to abstain from. So spirituality gained the day against legality, and a living faith against formality and works. So the world was taught that God unites men to himself by "faith," but *faith* which *works* by *love*.

From this occasion Luke has practically nothing to say about the Jerusalem church or its leaders. The church probably flourished until the destruction of the holy city. The gospel is henceforth the universal good news to all, without distinction.

Effect of Reading Upon Character.

Parents who do not exercise a careful supervision over the reading matter of their children, omit a duty of vital importance and may reasonably anticipate subsequent disappointment, mortification and sorrow in the failure of those children to meet the expectations which had been formed for them. Aaron Burr reveled in the reading of bad books in early youth, and yet, with talents to have made him a second Washington, he went down to his grave with a reputation of a corruptor of his kind, a traitor, a murderer. The son of the immortal John Howard, the friend of man, with all the advantages of a superior education and high social position, left to himself to read what he listed—his mother being dead and his father in foreign lands—fell into debauchery, and died a drunken madman in the lunatic asylum at Leicester before he was thirty-five. It is recorded of the Emperor Paul, the Nero of modern times, one of the most execrable of men, if received histories are true, that he took the utmost delight in reading exciting tales of every description, in contemplating pictures of rapine, murder and blood, only to practice them all, when, a little later, he was placed upon the throne of all the Russians.

Christian Endeavor Service.

By Rev. J. H. Goodell.

How the Weak Become Strong. (II Cor. xii: 9, 10; Isa. xli: 11.)

Topic for June 8, 1902.

Strength is always relative. It depends upon what you have in mind. The big boy in school is strong and feels that he is the mighty one when he is handling some small boy. But let the small boy's father come along unexpectedly about that time; the big boy will grow weak very suddenly, excepting in his legs. It depends very much what we are thinking of when we are estimating our strength. We look at a small boulder to be removed and we feel strong and we are strong to tackle it. But if it be a huge rock that must be rolled from its resting-place, it is quite another matter; the rock is strong and we feel weak. You may not feel weak as a Christian because you are handling too small objects. You may be wandering about in the glorious kingdom of God, taking in the sights, watching other people at their tasks—the minister hard at work at his difficult problems, the Sunday-school Superintendent laboring with all his might and various others lifting and tugging away to make the crooked straight and the rough places smooth. But you are doing nothing which requires the outlay of strength, and so you do not realize that you are weak.

* * *

Strength is relative in another way. It depends, not only on the size of the undertaking you have in hand, but also upon the kind of effort you put forth. Many a young athlete can astonish all observers by the way he can throw the shot or vault the bars, but he cannot cure himself of his desire to bully somebody; or he finds it much more difficult to be gentle in manner, chaste in speech and helpful in the common duties at home. Many a young lady can lead her class in college every day, but she is weak when it comes to subdue her tendency to a haughty air or to make scathing remarks about her rivals. That man whom you will see at church every Sunday, in the best pew, finds it easier to give a hundred or two dollars every year for church expenses than to go into the prayer-meeting or the Sunday-school, and exert there the power which makes his office or his ranch the envy of every money-maker in the country. Our strength or weakness depends upon what we are facing.

* * *

Besides this strentgh has a relation to the sphere, which we are made to fill. It is well to be physically strong, but is must be for some high purpose further on. It is not worth while to simply come into competition with a mule's hind leg or an elephant's trunk. Men ought to be glad to have minds that can invent, discover and gather fortunes. But this, too, must not be for itself; it must be for some loftier end in life. A man cannot be said to be "strong" if he, on a larger scale, moves only in the same sphere as the ant, the bee or the squirrel. Our strength is measured by our ability to reach and to accomplish the highest ends for which manhood is made. Man was made to resemble God in the traits of character, moral choices and service to fellow-beings. It is here that we are weak, and always will be weak until we have found some way by which we can become strong. That is the question of the hour.

* * *

To this the answer is simple and plain. The weak must become strong by such a union with Jesus Christ

as will make his strength available for our individual purpose to become like God in what we love and what we hate, in what we choose and what we reject. This is the importance of Jesus Christ to every man. It is the whole of religion. There is nothing in this wide world which is of any value in the end, unless it does this for us. This is the force of this ninth verse in the above reference to Paul's letter to the Corinthian Christians. He is glad of any weakness, which, ordinarily, men greatly deplore, if by that weakness he is led to such a union with Christ as will make his power usable in his effort to become what he was made to be—that is, like his Creator. This is simply a statement that the value of anything in our life is measured by its helpfulness in putting us into such a connection with Jesus Christ as will give us his power to make us strong.

* * *

How do the weak become strong? There is no jugglery about it; no mystery as to what our duty is; no such confusion as we have made for ourselves by our discussions, our creeds and even our scholarship. Whoever Adam was, or Job, or Jonah; whatever the Pentateuch may be; however confusing may be the names and dates and authorships of the Bible; however dazzling science may be, or puzzling the divergences and contradictions of sects, scholars and preachers, every one of us must be on such terms with Jesus Christ as will enable us to know how to ask, to receive and to use his divine power to overcome the evil within us and to plant and develop in our thoughts and plans and actions those ideas and conduct which which please God and are like him. Every man who is living this kind of life is becoming strong, and every one who is not is weak, and will be weak until he opens his heart and his life to learn of and be lifted by this only Savior the world has had or can have.

If any man will go out into the world of his everyday life, and choose only those things to believe and to follow and to associate with, which aid him to understand and follow and love Christ, he will become strong, and doubts and puzzles and discussions will fade away in the light of his Lord.

Rev. H. Hammond Cole died at Saratoga, Tuesday of this week. The remains will be brought to this city today and funeral services will be held in Olivet church on Friday.

A one time prominent evangelist tells an interesting story of a young lady's conversion. One of the commonest obstacles to successful seeking is the lack of a brave and earnest purpose: "A young lady was deeply concerned about her spiritual interest, and, after a severe struggle, started to visit her pastor, to ask him to show her the way of life. As she entered the horse-car, in carrying out her purpose, she saw seated there several of her friends, who asked her where she was going. The tempter immediately said, 'Don't tell them where you are going, but answer them in some evasive way.' At the same time the Spirit whispered to her, 'Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you.' She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house he came to the door to meet her. She paused from embarrassment for an instant, and then said, 'Doctor, I started to come to ask you to lead me to Christ, but now that I am here I have come to tell you I have found Christ.' 'As they went they were cleansed.'"—Evangelical.

PACIFIC—8.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland.
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

The next quarterly meeting of the Woman's Board of Missions of the Pacific will be held in the Congregational church, Alameda (corner Chestnut street and Central avenue), on the 4th of June. Sessions at eleven and quarter after one. We hope to have one or two missionaries, and the President will report the annual meeting of the Southern Branch, and general impressions of our work in the southern part of the State. This early notice is given in the hope that ladies will reserve the day, that a large number of us may meet to enjoy the Christian fellowship and to hear of the progress of the kingdom. A cordial invitation is extended to all ladies, whether members of missionary societies or not. Lunch will be served as usual. *Mrs. A. P. Peck.*

Kusaie, Caroline Islands.

(Miss Wilson's narrative concluded from The Pacific of May 22d)

Wednesday, November 6th.

We were surprised to see the "Carrie and Annie" sailing up to the island. It was just three months to the day since they had left us to go to the islands at the west. The longest time ever taken for this trip has been five weeks. We had heard rumors of a possible trip to Guam, but we reasoned that even if they made this extra trip they ought not be gone longer than eight weeks, so decided they were a long time overdue. We had about given them up as far as returning here was concerned and about made up our minds they had been wrecked on one of the coral reefs somewhere. * * * They had been to Guam and got rid of their white sailors, who had been very troublesome and unruly, and after remaining there for two weeks they headed for Ponape and Kusaie, but meeting with calms their five weeks' absence lengthened into thirteen.

On November 15th, the "Carrie and Annie" sailed for the Marshall Islands. Dr. Rife, with fou rboys, and Miss Hoppin with five girls, were on board. A few days before they left I went out with Miss H—— to see the schooner and decide how they would arrange their belongings. Such a tiny place as it was! Dr. Rife was to have one stateroom; the other, which was supposed to be Miss Hoppin's, would be occupied by three of the girls, with baggage tucked in above, beneath and around them. The cabin, which was to answer as dining and sleeping room, would be literally packed. How they would move around I could not see. The two girls would sleep on top of the trunks, and Miss H—— on top of the cupboard. This latter is a box, about five feet in length and a few feet wide. In order to make it wide enough to sleep on the small stools used at the dining-table had to be borrowed. Seasickness would come—and then think of it! When one is so sick they

can hardly hold up their heads and have to be aroused off their bed three times a day, so the cook can get the dishes to set the table, and not be able to lie down again until the meals are all finished and the dishes washed and put away. I must confess I thought the poor missionary who had to endure this state of things was not taking a pleasure trip.

Captain Foster invited us to visit the lower cabin, where the officers have their bunks. What a relief to get up in the fresh air again! If I had not known it was a missionary vessel I might have taken it for a tobacco trader. * * *

Monday, February 9th.

The "Carrie and Annie" returned from the Marshalls. The question of the Gilbert tour was then considered. The officers declared the schooner was in such a bad condition they could not make the trip. An examination by Captain Melander, members of the mission and others, proved their statements only too true. The bugs or boring worms had eaten into four or five planks around the ship, just at the water-line. They are trying to patch her up so as to get back to San Francisco with her. This means that they are going home and leave the Gilbert, Ponape and Mortlock Island work undone. We feel very badly about this. It means much to us. We have a sick girl who ought to be sent home before her disease grows worse. Others are homesick and cause us more than a little trouble, in keeping a dissatisfied spirit astir in our household.

We may lose a number of girls who have been here for years, because they have had to stay here so long without vacation. They cannot stand it to have such a long study term, without an entire change. This spirit of discontent is of course unfitting them for the work. It grieves us very much that they are unhappy, and we try to make them see how useless it is for them to feel as they do, when there is no possible way to get them home. I am thankful that thus far not more than half a dozen are infected with this spirit, but the ones who are can make things very unpleasant at times. The rest have taken a more sensible view and have settled down to put up with what cannot be helped. We have many who are real comforts and are trying with their whole hearts to live for the praise of him who loved them and gave himself for them. Miss Hoppin has brought back with her, from the Marshalls, seven nice, bright-looking girls. Counting our baby girl, this brings our number up to fifty-six.

A Working Christian.

A man who had long been an attendant at a Glasgow church without making any profession of religion, presented himself one Sunday for membership. He was asked by the Examining Committee if any special sermon by the pastor had influenced him to take the step, and he replied, "No."

He was asked if any member of the church had been talking with him on the subject, and he said, "No."

On being urged to give the reason, he said: "There is a man who has worked beside me in the shop for several years, who I knew bore the name of Christian. I have watched this man, and his patient, faithful, daily work, and consistent walk, though he has said no word to me in regard to religion, have made me a believer in its reality, and have led me to the Savior whom he owns as his Master; and have also led me to desire to be numbered with the people of God."

Church News.

Northern California.

Lodi.—G. A. R. Memorial services were held last Sunday evening with our church. A large congregation was present, and Pastor DeKay preached on "The Victory of Faith" from I Jn. v: 4. Other churches united in the service. On Monday evening the parsonage was thrown open for a social gathering, for which there is now room since the alterations.

Green Valley.—Children's Day was fittingly observed in our little church, Sunday, May 25th. The little children's voices were raised in glad songs of praise and love to the One who said: "Suffer the little children to come unto me, for of such is the kingdom of heaven. Mr. Singer was with us and gave a very interesting talk concerning the work and hopes of the society which he represents. Our interest in the S. S. and P. S. was partly shown by our contribution of twenty dollars toward the work.

Southern California.

San Jacinto.—Evangelist C. S. Billings is assisting Pastor Merrill in special meetings, encouraging reports reaching us.

Los Angeles.—Mrs. James T. Ford starts East Monday evening, the 26th, with Rev. A. B. Case and wife. We all trust the change will be a great benefit to her.

Los Angeles.—Supt. Maile is again able to be up and doing, after a rather severe attack of "grip" in one of its many forms, spending Sunday, the 25th, at Barstow.

Santa Ana.—Rev. J. H. Cooper has the sympathy and prayers of his brethren in the sorrow that has come to him, in that the Lord hath taken to her eternal home his beloved wife. The comforter is his.

Los Angeles.—Rev. F. J. Culver has been appointed by the Registrars of the local Association to act as Registrar of the General Association, until the convening of that body next October, thus filling the vacancy caused by the death of Rev. J. T. Ford.

Avalon.—Pastor Williams is taking a three weeks' vacation. Already the tide of vacation is setting seawards. Brethren, take your Sabbath and prayer-meeting habit with you this coming vacation time, and help those brethren who have to deal with fluctuating congregations.

Pico Heights.—The membership of this church has taken hold with the true Christian zeal and are well towards the last $500 needed to complete their church enterprise, and as yet they have not had to call in any one from the outside to help raise funds. The church is stronger for the raising of the needed money themselves.

Los Angeles Association.

Claremont church welcomed the Association Monday evening, the 12th of May, and in a most royal way —always their way—entertained us over Tuesday and Wednesday. The gymnasium was transformed into a banqueting hall, and in the most approved style the students served. What an ideal place to meet for Association gatherings, where the whole town gives itself over to entertain and be entertained! Not a few classes asked to be excused for the hour that they might hear this or that paper. We gladly moved along to make room for the student who, with books in arm,

wanted to hear a paper or discussion. Go to Claremont any time if you want to receive a hearty welcome, and want to review your youth again. Monday evening home and city missions was considered. Rev. J. H. Schaefle, Registrar, presided. Music was furnished by the Pomona Glee Club. Rev. Frank S. Forbes, who has recently resigned his pastorate at Santa Barbara, to accept a position in connection with the McKinley Industrial Home at Artesia, spoke forcefully and pathetically of the need of providing a home for the thousands of homeless boys in the southland.

Rev. Dana W. Bartlett spoke of the Institutional Bethlehem church in the infamous eighth ward of Los Angeles. He reviewed the work that had been done, especially in reclaiming drunkards and lost women, and the work of the new bath-house, which had bathed over 18,000 people during the last year, and told what was in his heart to do in the future. He thought in a short time he would have the long desired men's hotel built and fully equipped. No one can listen to Mr. Bartlett without feeling that he is giving his life afresh to redeem men.

Tuesday morning the Association was called to order by the Registrar, Rev. J. M. Schaefle. Rev. H. W. Lathe was elected chairman with Rev. S. G. Emerson, vice-chairman. Brother Lathe could only be present a portion of Tuesday. Brother Emerson proved his ability as a presiding officer. Mr. Collingwood of Long Beach made an excellent Scribe. The two papers of the day session, the one by Rev. C. P. Dorland on "The Alienation of the Common People from the Churches," and the one by Rev. H. W. Lathe on the "Type of Evangelism for Our Day," elicited some pointed discussion. Mr. Dorland, in his introductory, showed the growth of Christianity as compared with the increase in population to be several per cent greater. Take this fact in face of the present influx of immigration from the Old World; we may well take courage and "go forward." He then recited the well-worn excuses of the human heart, why they are not in the church, and closed with a summary of present conditions and called for a study of new methods. We wonder sometimes if it were not well to look for reasons outside the church, and not forever whip ourselves because we cannot reach the masses. The masses cried "Hosannah!" one day and crucified the next, and the human heart is much the same today as of yore.

Mr. Lathe believes the evangelism needed today is the same that always has been in the time of Paul, Finney and Moody. The Ministry need baptism of the "Holy Spirit," and enduement of power for service. Some suggested new methods.

The open parliament on Pomona College in its home, led by President Gates, was very fitting indeed. It was a happy hour on "what the college wants of the churches and what the churches want of the college." There was no chance for difference of opinion. Everybody ws happy over the present conditions of the college, and the hearty co-operation of the churches is manifest in their hearty support of their child. Dr. Gates gave us a hearty warning that we make no apology for Pomona College. It was a college full fledged, and was all that word college meant. Our graduates take high honors when they go for post-graduate work at universities. Tuesday evening Rev. E. E. P. Abbott gave one of his unique and scholarly papers on Horace Bushnell, Centenary.

Wednesday, Rev. H. P. Case, in his bright, breezy way, represented the advances the Sunday-schools were making through the deserts and valleys and out-of-the-way places. Mr. Albert Dole gave an exceedingly practical and concise paper on "What the Pew Wants in the Pulpit." Mrs. Bobyshell fololwed with a very racy paper on "What the Pew Does *Not* Want in the Pulpit." You should have seen the ministers duck their heads as the shots flew from thes papers. The "cloth" had to receive it or ask to be "'scused." It was the delegates' hour and freely participated in.

One of the strongest, ablest addresses of the Association was by Rev. Sherlock Bristol on "The Fundamental Standards of Our Religious Faith." Father Bristol seems to have been tarrying on the earth for just such a time as this. The heretics of the country were scorched to a crisp, and when ths patriarch finished, the best we could do was to adjourn for refreshments. In the afternoon Rev. C. S. Billings, who has organized a new church on the desert, told us in his inimical way of how the blessing of the Lord had rested upon his labors.

Rev. C. S. Rich, recently from Stockbridge, Mass., read a scholarly paper on the "Restatement of the Doctrine of the Atonement." This was followed by a devotional season led by Rev. Francis Lawson of Villa Park and the very profitable and delightful Association in the ideal college town of the South stood adjourned.

San Joaquin Association.

The Annual Meeting of the San Joaquin Valley Association of Congregational Churches convened at Oleander Tuesday evening, May 13th. The evening sermon was by Rev. A. W. Hare of Fresno, who came to the meeting accompanied by about twenty of his church members and young people. The subject of the sermon was "The Need of Reality in Religion." The Association organized Wednesday morning by appointing Rev. Thos. Hanna Moderator and Rev. J. A. Milligan Clerk. Mr. Milligan was also re-elected Registrar for two years, and Rev. C. N. Flanders of Porterville, J. B. Clarke of Tulare and Mr. Ohlstrom of Fresno, Home Missionary Committee.

The theme of the papers and discussions was "The Need of Reality." Rev. J. B. Clarke presented thoughts on this line in regard to character, Mr. Burbank on "Thoughts of the Day," and Mr. Milligan in regard to "Creeds."

In the afternoon the Rev. Thomas Hanna read an excellent paper on "The Function of Religion in Secular Life." Brother A. W. Hare gave an address on "Real Power of Service through Baptism of the Holy Spirit."

It was voted to hold the next meeting of the Association in Fresno. Thanks were voted to the church and people of Oleander for their hospitality. The meeting closed about 5 p. m. with the Sacrament of the Lord's Supper. *J. B. C.*

Next Monday the Rev. Mr. Perkins, recently from India, will address the Congregational ministers of San Francisco and vicinity.

Aloha's commendation last week of Dr. W. C. Gray's "Musings by Camp-fire and Wayside" was none too strong. The trenchant pen of the famous editor of the "Interior" never glowed more beautifully than in the Wisconsin woods, which he glorified by fit praise. Just turn over the leaves at Cary's on Grant avenue and you'll put the book in your satchel for your summer camp.

Washington Letter.

By I. Learned.

The annual meeting of the Yakima Association was held May 13th and 14th, with the Natchez church, about six miles west of North Yakima. All but one of the churches of the Association were represented.

Rev. Samuel Greene was chosen Moderator and Prof. N. P. Hull, Scribe. At the opening session, on the evening of the 13th, Rev. H. P. James delivered an address upon the "Characteristics of Congregationalism," which was full of interest and information to those present who were somewhat new to the denomination. Addresses were given at the morning session of the 14th on "The Sunday-school, the Recruiting Ground of the Church," by Supt. Greene; "The Church as the Recruiting Ground for the Sunday-school," by Prof. N. P. Hull, of Ahtanum; Mrs. Dr. J. R. Harvey of Sunnyside, bringing to us a paper upon "The World as the Recruiting Ground for the Sunday-school." These several themes gave together an excellent presentation of many phases of the Sunday-school question, and the discussion which followed, participated in mostly by the lay delegations, brought much instruction on many vital points. Principal Rosine Edwards presented an interesting paper on "Christian Education."

The "Reports from the Churches" were, as usual, very interesting to those who are watching the growth of our communities and the prospects of self-support by the local church. Ahtanum reported eighteen additions at the last communion, Natchez twelve, North Yakima fifteen, while the Congregational contingent of the Federated church at Sunnyside received twenty-eight.

Supt. Scudder followed with an address upon "The State Outlook," in which he reviewed the progress and prospects of our missionary work, and the increase in the number of self-supporting churches.

Rev. A. J. Smith gave us an exceedingly thoughtful and well-prepared paper upon "The Authority of the Bible as Related to the Future of Christianity," and Pastor Whitmore, another on "Church Membership." The Natchez church, although not large in numbers, expressed a large-heartedness in its hospitality unexcelled by any.

Another of the County Fellowship meetings of our churches in Walla Walla county was held on May 20th, with the church at Eureka, Rev. J. A. Henry, pastor.

All of the churches were represented by pastor or delegates and some of them by both. Superintendents Scudder and Greene were also present and not the least of the pleasure and helpfulness came from the presence and participation of Dr. W. G. Mowry of Hyde Park, Mass., who found the time between his lecture engagements at Whitman College to look into the local character of some of our missionary church life. The three sessions of this Fellowship Meeting was full of good things—acquaintance, instruction and information.

This example of the churches in this county may well be followed in several other counties with great profit.

Rev. G. H. Wilbur, lately of California, has accepted a call to the church at Sprague. The foundations of the new church at Trent are all in and the contract is let for the superstructure.

All the difficulties which were met with by the church at Hope, Idaho, as to the title to their property have been solved and the promised pledge of the C. C. B. S. has been paid them.

Almira is erecting a parsonage, and has the building well under way.

The State Sunday-school Association is in session at Spokane as we write, having an excellent representation from the west side of the State.

Field Secretary Merritt's report indicates aggressive work in the line of the betterment of Sunday-school methods and interest. Hon. W. D. Wood was chosen President for the ensuing year. Rev. W. C. Merritt was re-elected as Field Secretary. The State will send a strong delegation of sixteen of its most active Sunday-school workers to Denver to participate in the convention of the International Sunday-school Association. Among them will be D. S. Johnston, Rev. W. C. Merritt, Mrs. W. C. Merritt, Rev. J. Lewis Smith, and J. W. Berry of Tacoma; Hon. W. D. Wood, E. S. Osborn, Rev. Samuel Greene, Mrs. T. C. Wiswell of Seattle; and Rev. C. A. Phipps of Spokane, and President Penrose of Walla Walla. These will join with the delegation from Oregon, taking special car from Portland on June 23d over the O. R. and N. Railway.

Spokane, May 23d.

Oregon Letter.

By George H. Himes

This bright, wonderfully winsome May morning finds me in Astoria; and only a few rods from where I now am writing the party of John Jacob Astor landed from the ship "Tonquin," on April 12, 1811, and began the erection of a rude stockade which soon became known as Fort Astor. For a little more than two years his men, some sixty or thereabouts, pursued the even tenor of their way in trapping and buying furs from the Indians, without special incident save the loss of their vessel, the "Tonquin." This vessel brought them hither from New York, which port she left in October, 1810, and was convoyed to sea by the staunch frigate "Constitution," the mention of whose name quickens the blood of every American worthy the name. Shortly after arrival here, as above stated, the "Tonquin" set sail northward, to spy out the coast and select the best trading points. She was commanded by Capt. Jonathan Thorn, who had seen service in the Revolutionary war. He was a brave and skillful navigator, but was nevertheless reckless and headstrong. Most of the Astor Company, aside from the ship's crew, were of Canadian stock, some French and some English, and all, or nearly all, citizens of Great Britain. These men were especially obnoxious to Capt. Thorn, who seemingly could not or would not forget the trying days of the Revolution, and his treatment of them was very harsh.

A few days after departing out of the Columbia river the Tonquin reached Queen Charlotte's Island, and found great numbers of Indians, with whom trading was begun. This proceeded satisfactorily for a time, when it seems with but slight provocation Capt. Thorn struck one of the chiefs a heavy blow. Smarting under the punishment the chief went on shore, and not long afterwards the ship was surrounded with Indians, and they climbed on board ostensibly for trade. Soon the whole ship was covered with Indians, and at a given signal the slaughter of the crew began. Capt. Thorn and his men made a stout resistance, but were soon overpowered and killed. One man alone, and he fatally wounded, found his way to the magazine room, and knowing that death was certain, determining to destroy as many of the savages as possible, applied a match, and the ship was blown to atoms, with hundreds of the na-

tives. Meanwhile, what of the company at Astoria? Month after month passed and the Tonquin did not return. At length they grew apprehensive, as the time of expected arrival had long passed. Finally, as some of those who had stayed at the fort were trapping in the vicinity of Shoalwater bay, an Indian appeared there from farther north who related the story of the Tonquin's destruction as above outlined. No other information was ever secured, and it is supposed that the story as related by the Indian was substantially true.

In December, 1813, a British war vessel appeared in the offing for the purpose of capturing the fort, but the commander, upon getting the range for his guns, was surprised to see the Union Jack already floating over the stockade. Investigation proved that Astor's men had betrayed the post into the hands of the Northwest Fur Company, a British corporation, and hence the victory had already been won without the shedding of blood, and that the place had been christened Fort George, after His Britannic Majesty.

Another fact of interest and of deep historical significance to this region, and as well to every American on this Coast and in the United States, occurred in sight of this point. On May 11, 1792, Captain Robert Gray, of the ship Columbia, entered the river and anchored up stream twenty miles. After a week's rest, meanwhile trading with the Indians, who were here in great numbers then, he raised anchor and put to sea, and as he departed on May 19, 1792, he christened the river by the name of the Columbia after his ship, thus taking possession of all the 245,000 square miles of territory drained by it in the name of the United States of America. Still another fact, and suplementing the one just mentioned, is that of the advent here of Captains Lewis and Clark, in November, 1805. The place where they camped for several days is in sight, and the site of their winter quarters is six or seven miles south on the Netul or Lewis and Clark river. This site, embracing three acres, is now owned by the Oregon Historical Society, and in due time there will be erected a suitable monument to perpetuate for all time to come, humanly speaking, the notable achievement of establishing the first American settlement upon the Pacific Coast. What would be the condition of this Coast at this time had not Capt. Gray discovered the Columbia river, and Lewis and Clark led an exploring party across the continent at the instigation of President Jefferson, the wildest and most fertile imagination cannot conceive.

Astoria is now a city of 12,000 or more, and is growing in a satisfactory manner. The salmon-fishing industry in the vicinity causes the annual expenditure here of $1,500,000. The lumber and dairy industries add a good deal more, and the opportunity for a great increase in these two industries is excellent. The city is well-equipped with churches and schools, and the tone of society is equal to that of any of our Coast cities.

The Pilgrim church was organized here in 1866. It has had an experience common to many of our western churches, having had periods of growth and then of depression; yet, as a rule, good work has been done. The condition of the church at the present time is even more hopeful than for a number of years. The pastor, Rev. Frank E. Dell, has been ill for three Sundays, and hence unable to officiate; the missionary society and the Y. P. S. C. E. have provided for the services, so that there has not been a break. The G. A. R. will meet in the church this evening, and Mr. Dell has sufficiently recovered as to be able to preach the memorial sermon.

The church recently lost two powerful supporters in the persons of Dr. J. S. Bishop and his wife. They have gone to the Sandwich Islands on a visit, the scene of their early youth, Dr. Bishop's grandfather having been one of the early missionaries to those islands. He will return in about two months, and then will make his future home in Forest Grove; hence the church there gains two valuable members.

Rev. Edward L. House, D.D., will arrive in Portland, so as to preach for the first time in the First church on June 8th.

Astoria, May 25, 1902.

Los Angeles has secured the Presbyterian General Assembly for next year. Los Angeles secures a large number of good things. But the rest of the State is always allowed to participate. And we are thankful for a city of so great drawing power.

Heroic.

Put the sweet figure of the Moabitess beside the great heroes of the Book of uJdges and we feel the contrast. But is there anything in its pages more truly heroic than her deed, as Ruth turned her back on the blue hills of Moab and chose the joyless lot of a widowed companion of a widow, aged and poor, in a land of strangers, the enemies of her country and its gods? It is easier far to rush on the spears of the foe, amid the whirl and excitement of battle, than to choose with open eyes so dreary a lifelong path. The gentleness of a true woman covers a courage of the patient, silent sort, which, in its meek steadfastness, is nobler than the contempt of personal danger, which is vulgarly called bravery. It is harder to endure than to strike. The supreme type of heroic, as of all virtue, is Jesus Christ, whose gentleness was the velvet glove on the iron hand of an inflexible will. Of this best kind of heroes there are few brighter examples than this sweet figure of Ruth, as the eager vow comes from her young lips which had already tasted sorrow and were ready to drink its bitterest cup at the call of duty.—McLaren.

We coax the restless, refractory horse, and do not think time wasted in training him to usefulness; and yet, some of us are unwilling to do as much for the boys who are being fitted for the higher and more intelligent work of the farm. We all like good stock, and good seed, specially the last, for that is the secret of success. But of all seeds which yield satisfaction and prosperity, there are none so sure as the judicious sowing of reading matter and games for the long winter evening; an occasional half-holiday during the summer, when the boy's nerves are strained and overwrought by continual hard work; and social, familiar conversation at all times, makes him feel that he has a personal interest in the farm, and is not a mere dependent. Remember that work is well done when the laborer's heart is in it; but when the heart strays, the work flags. We have all seen the discontented boy making a pretense of picking up stones or potatoes, or perhaps sulkily working his way across an onion or turnip field, and we know something of his value in the economy of the farm. On the other hand, we are all more or less acquainted with the resolute, energetic boy, whose limbs never seem to tire, and whose great ambition is to do the work of a man. One such boy, who is striving to do all he can, is worth a dozen of those who are striving to do as little as possible. And yet the two boys are primarily the same. We are to do the training. —Epitomist.

The Italian Immigrants and the Christians of America.

Plenty of immigrants in America need evangelization, and not a few of these are Italians. They are landing in New York at the rate of 75,000 to 100,000 annually. Let us go to the utmost parts of the earth, and we find that some of the Christian theologians are converting the heathen and reforming the religion of the European countries, while at the same time they leave unnoticed the hordes of immigrants who enter this country.

I believe it is essential that we should put forth every effort to convert the millions of Catholics in our beloved country, and I believe that the whole world should be brought to the Savior's feet, but the point I want to make is that we should not overlook the multitudes that God in His Providence has sent to us for some religious purpose. These things ye ought to have done, but not to have left the other undone.

The evangelization of the Italian in the United States promises greater and more speedy results than in Italy. They are, in a large measure, released from the control of the priesthood. They come in daily contact with free American thought. They are not bound to Catholicism by the same social and commercial ties as in Italy. Here they can become Protestants without so much danger of financial loss or of social ostracism. Their love of liberty, nourished by the political events of the last generation, incline them to throw off the dominion of the priests, and embrace a religion that offers freedom to the whole inner man. It is easy for them to drop into a Protestant service. The songs of our social services are specially attractive. The confessional has no power over them. It is no longer frequented by a vast multitude of men even in Italy.

The most zealous adherents of Roman Catholicism are the women, and they hinder their husbands and children from becoming Protestants. Now, these are, for the most part, left behind till a permanent foothold can be found in America. This releases from the restraints of family, and makes the Italians among us an easy prey to vice, and more accessible to the influences of the Gospel. Their freedom is their danger, as is so often the case.

The opportunity also to do them acts of kindness, I will not say of charity, is great, and nothing moves them more than applied Christianity. Experience has proved that they can be reached and converted more readily here than in Italy. Our work among the Italians in this country is prospering.

The Methodist, Presbyterian, Baptist, Congregational and Episcopal (only three missions) churches have missions among the Italians in New York City 6, in Mt. Vernon, N. Y., 1; in Buffalo, N. Y., 2; in Rochester, N. Y., 1; in Brooklyn, N. Y., 2; in Yonkers, N. Y., 1; in Newark, N. J., 3; in Trenton, N. J., 1; in Westfield, N. J., 1; in Paterson, N. J., 1; in Hamilton, N. J., 1; in Camden, N. J., 1; in Boston, Mass., 3; Monson, Mass., 1; in Haverhill, Mass., 1; in Windsor Locks, Conn., 1; in Hartford, Conn., 1; in Bridgeport, Conn., 1; in New Haven, Conn., 1; in Stamford, Conn., 1; in Philadelphia, Pa., 3; in Scranton, Pa., 1; Dunmore, Pa., 1; Old Forge, Pa., 1; Pittston, Pa., 1; in Pittsburg, Pa., 2; in Providence, R. I., 2; in Barre, Vt., 1; in Detroit, Mich., 1; in Cincinnati, Ohio, 1; in Cleveland, Ohio, 2; in Chicago, Ill., 4; in St. Louis, Mo., 1; Memphis, Tenn., 1; Baltimore, Md., 1; New Orleans, La., 2, and now in a few months, since living in this State of California for my poor health, God gave me an opportunity to start two missions, one in Oakland and one in San Francisco.

Nothing like this has ever been seen in the mission titude can be soon gathered into the fold of Christ. Think for a moment; this progress with sixty missions in the United States to be complete in a period of ten years; because, when I joined the Louisiana Conference in 1890 only two in New York City, one in Philadelphia and one in Boston had Italian missions. On the other hand, this progress shows to us the Christian churches neglected to evangelize the Italians on the Western side. We have on the Pacific coast about 75,000 Italians; only in the city of San Francisco 35,000, with two daily newspapers, and six weekly. It seems to me the Italians demand, like the men of Macedonia, "Come and help us."

The work among the Italian immigrants belongs to both Home and Foreign Missions. Can anyone suggest any reason why more money should be spent for foreign missions than for the home missions? Why are some so much interested in foreigners at a long distance and neglectful of those who have come to our very doors? These questions ought to be seriously considered under the guidance of God.

The conversion of Italians in America has an important bearing upon the conversion of those in Italy. The reason that Italian evangelistic work prospered in Germany and Scandinavia is that it was established and developed largely by immigrants from those countries converted in America, and trained in Christian teachings. Moved by love for their countrymen they returned to convey the good tidings of salvation through faith in Jesus and the testimony of the Spirit.

Then there is another important point in order to show the necessity of the evangelization of the Italian immigrants constantly pouring in upon us—must be Christianized in order to be Americanized. Our civil as well as our religious institutions are at stake. The preservation of the public schools and of the sanctity of the Sabbath, allegiance to the American Government rather than to the Pope, the furtherance of the temperance cause, the proper control of the so-called socialistic movements, the prevention of riots and anarchy, all demand our utmost endeavors for the salvation and Christian education of the immigrants, for those evils are rife in Catholic countries. If we do not save them, they will destroy us. Some would lessen the evil by legal restriction of immigration. The remedy is not sufficient; it is better to welcome and transform them by the power of the gospel of our Lord Jesus Christ.—California Christian Advocate.

The French Anti-Alcohol Union, founded five years ago by Dr. Legrain, has today no fewer than 435 local societies, with over 40,000 members. It is doing an immense work by the circulation of temperance literature, by striking colored placards, and many other means. Influenced by the English example, and especially by the fact that in Liverpool since the institution of coffee houses the number of arrests from drunkenness has fallen from 21,694 to 9,005 per annum, temperance cafes are now being opened in various towns in France, and the results have been very satisfactory.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than little ones, though they cost far more blood and agony.—Phillips Brooks.

Our Boys and Girls.

Mother Is Gone.

She's gone; we miss her, but will not repine,
Nor murmur at the pressure of Thy hand.
Father, we trust thee still—our wills resign,
And bow submissively to thy command.
Gone, gone, we cannot see her now—our calls
Are all unheeded by our mother dear—
Naught but the echo soundeth through the halls,
And Silence answereth, "She is not here."
She is not here, but she has gone to rest;
She dwells securely now in yonder home;
Released from earthly ills, her spirit blest,
Reposes now where sorrows do not come.
No more will sickness rack her feeble frame,
Or cast a paleness o'er her loving face;
Her aching head no more will throb with pain,
Affliction's tear no more her cheek deface.
All pain, all care, the fleeting joys of earth
Vanish as vapor from before eyes;
While joys and beauties of celestial birth
Fadeless before her heavenly vision rise.
The earthly tabernacle is dissolved,
And her freed spirit drops its house of clay;
From fear and doubts removed, from sin absolved,
Gladly she welcomes the eternal day.
A crown of life encircles now her head,
And, clad in robes of immortality,
She sees, with unveiled eyes, Him who said,
"Ye weary, heavy laden, come to me."
She claps her joyful hands in glory now,
And scans with sweet surprise that world of bliss;
With joy unsullied written on her brow,
She hails with transport such a sweet release.

Oh, then we will not murmur nor repine,
But give our mother back again to God:
Encompassed safe in arms of love divine,
She waits to greet us in that blest abode. —Selected.

Donald's Vacation.

"Donald! Donald Donald!" Mrs. Turner stood in the hall a moment, and then, with a queer little smile on her face, turned and went out on the side veranda. A white-bearded, jolly-faced old man looked up expectantly as she came out. They talked a few minutes in low tones.

"I expect you're right," the old man said. "He probably needs the lesson." The smile gone from his face, he took up the lines and drove the fat white horse out of the yard.

Mrs. Turner went back to her baking.

Upstairs in his bedroom Donald was making a kite. It was the first day of the Easter vacation, and he intended to have it ready should he want to fly it. He had just finished the frame when he heard his mother's first call.

"She just wants me to bring in an armful of wood," he said to himself. "Sarah can do it just as well's not. 'Sides, I've got to keep at it if I ever get it done. Shouldn't wonder if the wind 'd come up so's we fellows can fly'em this afternoon," and he spread out the stiff paper and prepared to cut it out.

Donald had got into a bad habit of not starting as soon as he was told to do a thing, and somethimes of not answering when called, but he was not disturbed again.

An hour later he went down stairs after a drink of water.

"I am sorry you didn't hear me call, Donald," said his mother. "Grandpa was here, and wanted you to go out to Uncle Charlie's with him to stay the rest of the week. Uncle Charlie tapped his sugar-bush Saturday, and he thought you would enjoy spending your whole vacation out on the farm."

"O mamma, why didn't you call—" and then he stopped. He remembered. She had called. "I didn't s'pose you wanted anything much!" he wailed. "Oh, oh, oh!"

That night Mamma Turner had a long talk with him, but nevertheless, it was a sorry-faced little boy who got up Tuesday morning.

Wednesday morningMamma Turner told him he must not let his mistake spoil his whole week's vacation, and finally he went off upstairs to finish the kite. He had worked half an hour, perhaps, when he heard his mother in the hall below.

"Donald!" she cried.

Donald waited no second call. His lesson had been bitter, and now he started at once.

"What is it, mamma?" he asked, from over the bannisters.

"Grandpa is here," said Mamma Turner. "He had to come in for new buckets, and he would like to know if you care—" but Donald waited no longer. He was down stairs and out on the porch in a twinkling.

"Here, young man, get your rubber boots and your old clothes," said grandpa, laughing. "We want a hired man about your size to help in the sugar-bush—that is if his hearing is good," he added, his eyes twinkling; and mamma assured him that Donald's had improved since Monday.—Jette Margaret Phelps, in Youth's Companion.

Holly's Faithfulness.

"There used to be a mission band for us children," said Edith; "but we don't have it any more."

Edith was talking to Mrs. Stewart, the strange lady who lately moved into the corner house, and who had stopped to make friends with her small neighbors.

"Why, that was a pity," said Mrs. Stewart. "How did that happen?"

"Oh, it got little," said Edith, "and so at last it broke up and stopped."

"No, it didn't, either," said Holly Bryant. "It didn't stop at all."

"Why, Holly Bryant!" cried Edith. "What are you talking about? We don't go to the meetings any more, nor pay our money, nor anything. You know we don't. There isn't any mission band."

"There is, too," said Holly, doggedly. "It couldn't break up so long as somebody belonged to it, and I do."

"Holly never wanted to stop," explained Edith to Mrs. Stewart. "She cried."

"I don't care," said Holly, her face flushing. "I thought it was too bad; because there are so many heathen, and we ought to help."

"So you belong still, do you?" asked Mrs. Stewart, smiling over at Holly.

"Yes'm, I do," said Holly, smiling back.

"But how can you?" asked Edith.

"Why, I give my money every month, just the same. Mother keeps it for me, and when I get enough she's going to send it off. Then some Sabbaths she tells me all about the missionaries and reads to me, and we have a meeting."

"How nice!" said Mrs. Stewart. "But you'll not mind belonging to a bigger mission band, will you? I have a boy and a girl who are coming home next week, and they will like to join. Then I hope all these others will belong, too."

Before the month was out Mrs. Stewart had gone to see the children far and near, and invited them to help her start a mission band. She found that it was hard work. Everybody told her about the old mission band,

and how it had failed. Then she told everybody about Holly, and how she had been "belonging" all this time.

"It was Holly," Mrs. Stewart said, afterwards, "who brought success. If it hadn't been for her I am afraid that I might have got discouraged myself. It was hearing about her that made the other children and their mothers think that they certainly ought to try again."

When the new mission band once started nobody ever thought of stopping it.

"It's perfectly splendid!" Edith said. "Holly must be very glad. She makes me think of a place in the Bible —she was faithful to a few things, because she kept on belonging when nobody else would. And there can't be any fewer than one, you know. So then God let her help to make the loveliest kind of a big society for us all to be members of."—The Morning Star.

Take Care of Your Health.

People have no right to be careless concerning their health. First, they have their own duties to do, and cannot neglect them without interfering with the rights and privileges and comforts of others. Probably three-fourths of the sickness and disease in the world could be prevented by a little care, and what a shame it is for people who ought to be and might be well and useful in the world, to make themselves ill and dependent and miserable, and so hinder others from their work, and weary them and make them ill, when a little care might have prevented it all. It is every person's duty to be well and strong, rather than weak, sickly, miserable, helpless and burdensome to others; hence, all persons should be thoughtful and careful about their health.

Christians especially should care for their bodies, which are the temples of the Holy Ghost, and their health, which is necessary for effective service for the Master. No one but a brute would wish to work a horse till he were sick. Yet many who claim to be Christians will work themselves and their families in a way which would be cruel in the case of a horse or a mule. People must learn to be careful of the Lord's property, and Christians are not their own; they are bought with a price, and should, therefore, glorify God in their bodies.—Safeguard.

Henry Clay, the Orator.

In his boyhood Henry Clay made up his mind that he would become an orator. In this he was discouraged by his parents and those who worked with him on the old plantation, but his ideal was so strongly impressed upon him that nothing could shake it.

Some one gave him a reader, and his first effort was to memorize a number of selections. He asked his friends to hear him recite them, but they laughed at the idea of a bare-footed boy being an orator.

Young Clay, undauted, went into the barn almost every day, and, with the horses and cows for audience, recited and practiced oratory. These were his first audiences and, as a great statesman, he remarked, in later years, that they were his most patient, earnest listeners. The experience, which now seems ridiculous, was, in fact, a very helpful one for the brilliant young Kentuckian, who later became an eminent orator.—Success.

The greatest requisite for advancement is to be fitted for the place above you. Many a young man has failed of promotion because he was not fitted for the opening when it came; and had not tried to see how much good he could do for his employer, but how little.

Hand-to-Hand Combat.

On a cold winter evening, said Dr. T. L. Cuyler recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back and, bringing to me a roll of bank bills, said:

"Please hand these for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow creatures has always been so unkind to his Savior s to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.

Young pastors, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities.—Selected.

Time for Work.

We are all in this world on divine missions, are all sent from God to take some specific part in blessing the world. To do this we have just a day of time. A day is a brief time. It is a fixed time. When the sun comes to his going down, no power in the universe can prolong his stay for one minute.

Yet the day is long enough for God's plan. The sun never sets too soon for his purpose. Each life is long enough for the little part of the world's work allotted to it. This is true even of the infant that lives only an hour, merely coming into this world, smiling its benediction, and flying away. It is true of the child, of the young man or young woman, of him who dies in the maturity of his powers with his hands yet full of unfinished tasks. No one can ever offer as an excuse for an unfinished life-work that the time given to him was too short. It is always long enough, if only every moment of it be filled with simple faithfulness.

To have our work completed at the end, we must do it while the day lasts, for there will be no opportunity afterward. If we are living earnestly, we shall live all the time under the pressure of the consciousness that the time is short. We must not waste nor lose a moment. Soon it will be night, when we cannot work.

Joy in Nature.

There is no pleasure more pure and exquisite than watching the growth of a tree or plant in which one is interested. If you have planted it yourself, so much the better. You then have a feeling of proprietorship in each opening bud or leaf which can be gained in no other way. But, at any rate, cultivate the friendship of the plants and trees, not simply for the flowers and fruit which they furnish, but for the pleasure of seeing them grow. It has been said that any square foot of sod, if intelligently studied, will give occupation for many hours. The growth of the simplest plant is a wonderful process. Perhaps you cannot go to Europe or the mountains or the sea, but you have an opportunity for unlimited recreation and diversion if you have a small plot of grass and plants with which you have not become acquainted.—Selected.

Cooling Off.

The man who would sit on a cake of ice to cool off would be considered crazy. Yet it is a very common thing for a person heated by exercise to stand in a cool draught, just to cool off. This is the beginning of many a cough which ultimately involves the bronchial tract and the lungs.

For coughs in any stage there is no remedy so valuable as Dr. Pierce's Golden Medical Discovery. It cures deep-seated, obstinate coughs, bronchitis, bleeding of the lungs, and like conditions which if neglected or unskillfully treated terminate in consumption.

There is no alcohol in "Golden Medical Discovery," and it is entirely free from opium, cocaine and other narcotics.

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good."

"I took a severe cold which settled in the bronchial tubes," writes Rev. Frank Hay, of Nortonville. Jefferson Co., Kansas. "After trying medicines labeled 'Sure Cure,' almost without number, I was led to try Dr. Pierce's Golden Medical Discovery. I took two bottles and was cured, and have stayed cured.

"When I think of the great pain I had to endure, and the terrible cough I had, it seems almost a miracle that I was so soon relieved.

"That God may spare you many years and abundantly bless you is the prayer of your grateful friend."

Dr. Pierce's Common Sense Medical Adviser, containing 1008 large pages, is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the book in paper covers or 31 stamps for it in cloth binding. Address Dr. R. V. Pierce, Buffalo, N. Y.

One may agree with another and yet be very disagreeable, or he may disagree without being disagreeable. If we would be agreeable when we disagree, and avoid being disagreable when we disagree, we would always have agreeable associations with others and an agreeable world to live in.

Revenge is the argument of beasts.

LIKE OTHER EVILS cramps and diarrhoea come suddenly. Promptly give a dose of Perry Davis' Painkiller and the pains will go immediately. A bottle at hand will save hours of suffering—be prepared.

Oak Grove Cottage

SARATOGA

Three minutes' walk from postoffice and churches. Four miles from Los Gatos. Stage connections twice daily. Fresh rooms. Pleasant grounds.

MRS. L. M. HOWARD

THE SPIRIT OF PRAYER.

Mr. Finney always insisted that the spirit of prayer, power to prevail with God, was absolutely indispensable in a successful Christian worker. In such an atmosphere of prayer on the part of the pastor of a church, where the necessity of much communion with God was constantly emphasized, it is not strange that many were taught by the Spirit the secret of real prevailing prayer. The fact was very marked in all the powerful revivals where Mr. Finney labored. Perhaps not the many were led in this way, for as in our day, only the few hidden ones got down into the deep places with God, but there were always those who did learn the secret of the Lord as he loves to reveal it to the willing and obedient; and these Mr. Finney considerd as most important allies in carrying on a revival. His questions on entering a place to begin meetings, was, not who will help in the preaching, but who are the praying ones. Has there been a spirit of prayer poured out upon any in the community? Who are "standing upon the watch tower," waiting for the vision? And if he found but one or two who really took hold on God with conscious power, his heart was encouraged. —Selected.

"Set apart this day for fasting and prayer. Was unusually assisted in pleading for increase in holiness. Felt such intense longings and thirstings after more love to God and man, more devotedness to God's will, more zeal for his glory, that my body was overcome. Toward night was enabled to plead with more fervency than ever, so that I trust this will prove the most profitable day I ever had. In the evening was greatly assisted in prayer so that I could scarcely retire to rest."—Edward Payson's Journal.

True forgiveness forgets everything.

Fools never say, "I do not know."

It is important that we speak to men about God; but it is vastly more important that we speak to God about men.—C. J. Schofield.

THE HIGHEST ATTAINMENT

IN LUXURIOUS RAILWAY TRAVEL

CALIFORNIA LIMITED
DAILY TO CHICAGO
SANTA FE

A Vacation on the Sky Lines.

Lake Tahoe

The highest large body of fresh water in the world; it is also the largest and most beautiful—6,000 feet above the sea, in the heart of the Sierras, surrounded by forests.

What More Can be Asked?

Before Deciding Where to Spend Your Vacation, Secure Descriptive Folders at the

Southern Pacific
Information Bureau,
613 Market St., San Francisco

COURAGE.

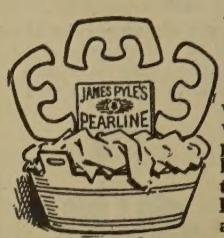
How often we hear the admonition: "Keep your head above water." The best way to fulfill the injunction is to keep the spirit above. Courage, hope, what can a man not do with these? What is he able to do without them? Courage is an elixir of life, giving power both to mind and body. It strengthens the sinews, it revivifies the spirit. It makes life, indeed, worth living.

"But," it may be asked, "how can a person gain courage who is not 'born with it?'" There are two requisites: 1. He believes that what he is doing is worth doing. 2. He must feel that, of all things in the world, it is the thing that calls him. With these convictions, he is equipped with weapons that shall level every obstacle, make a path through every maze—for of these are born courage and faith. —Selected.

When a Burmese visitor leaves a house he has no word for "good-bye." He says, "I am going"; and the person he has been calling on responds, "Please to go."

For Torpid Liver
Horsford's Acid Phosphate.

Take it when your complexion is sallow, and you are troubled with constipation, malaria and sick headache. It stimulates healthy liver activity, increases flow of bile, and improves the general health.



GREAT EASE with Pearline washing—no possible harm. Points that put PEARLINE above every other washing medium. Plenty of things make washing easy, but are ruinous to the clothes. Plenty are harmless enough, but hard to wash with. Wash in common sense way—soak out the dirt, with little or no rubbing. PEARLINE'S way. 669
Proved by Millions

Mason Jars

Pints, per gross.....$6.42
Quarts, per gross..... 7.57
½ Gals. per gross..... 9 85
In less than gross quantities per doz.....55c, 65c, 90c
Caps and Rubbers, per doz..... 25c
Jelly Glasses, 24-doz. bbls. at .....24c and 28c
Open Jelly Tumbler, 24-doz. bbls. 25c, 28c, 30c

Carloads arrived April 21st. Factory basis of price. Eastern goods. Perfect white glass. Tops fit smoothly and to perfection Best Mason Jars in San Francisco. To get this peculiarly fine jar at the above low prices, order promptly and order ONLY from

SMITHS' CASH STORE
NO. 25 MARKET STREET, S. F.
Can we price-list you?

If any one would tell you the shortest, surest way to all happiness and all perfection he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that, whatever seeming calamity happens to you, if you thank and praise God for it you turn it into a blessing. Could you, therefore, work miracles you could not do more for yourself than by this thankful spirit; for it heals with a word speaking, and turns all that it touches into happiness.—William Law.

If we are God's children we need to spend a part of each Lord's Day in the sanctuary, and that because God requires it, because we need it, because the soul demands it and because the world will not be redeemed without it.

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
S. F. BUFFORD, Manager.

PLEASE, MR. DRUGGIST, give me what I ask for—the one Painkiller, Perry Davis'; I know it is the best thing on earth for summer complaints. So do you. Thank you. There is your money.

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN 1535

ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.
New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.
Ladies' Parlor.
All Market Street Cars run within one block of the House. EllisStreet Cars pass the doors.